

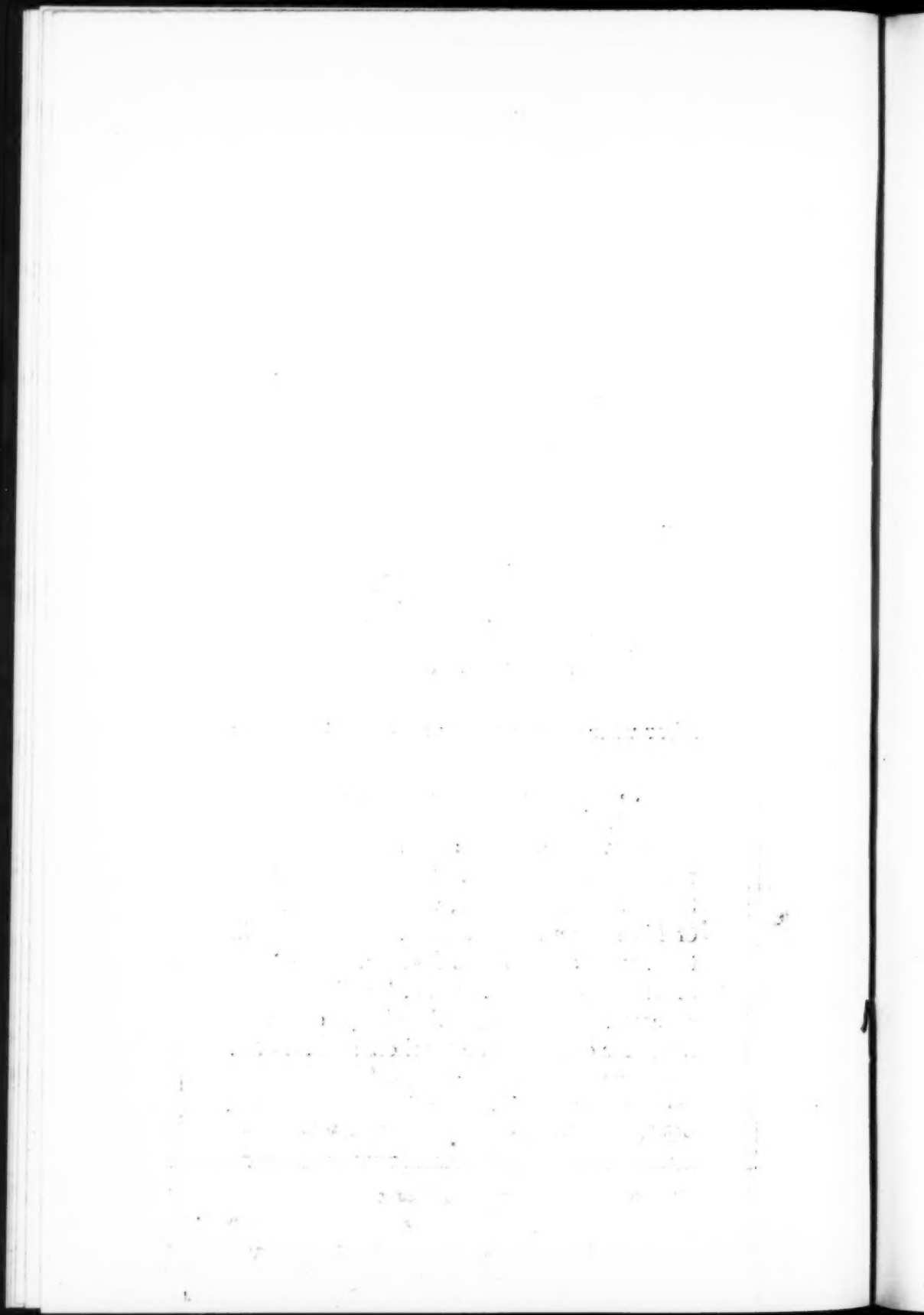
The Catholic Educational Review

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Thomas Edward Shields

Very Reverend THOMAS EDWARD SHIELDS, Founder and Editor of the CATHOLIC EDUCATIONAL REVIEW, died after a lingering illness, February 15, 1921. For a year or more his health had been steadily failing. He continued, however, in the performance of his academic duties and even added new undertakings in a field of labor which had already severely taxed his strength. His death is a loss to the University, to the Sisters College, and to the entire system of Catholic education. Expressions of sorrow and sympathy have come from all sides. These spontaneous tributes to Dr. Shields, with a full account of his life and work, will be published in the April issue of the REVIEW. The "Dr. Shields Memorial Number" will thus be a record of service rendered by one who lived for our Catholic teachers and schools.

R. J. P.



THE LEGEND OF THE PHOENIX

Symbolism is an indispensable adjunct to any form of religion. The object of religious worship is a superior being of a higher order of things than that in which man finds himself. Man has no direct experience of the constitution of this higher order, but only inductive and revealed knowledge. From the works and manner of action of the deity he makes inferences regarding its attributes and nature, and, wishing to express this knowledge in the forms of his own experience, he selects from among the mass of objects surrounding him those that have some points of resemblance to the inferred attributes of the higher being and then makes these objects stand as symbols of the higher order. In doing this he is only carrying out a principle operative throughout the whole of man's life, the principle of comparison. This principle is much used in poetry and literature, as the vast number of metaphors and similes in all languages amply attests.

In her work of Christianizing the world the Church adapts herself as far as possible to her surroundings. She does not reject completely the customs and institutions of a people into whose land she carries the good tidings, but endeavors to bring these institutions into harmony with her own doctrines. That which is good she retains, rejecting only what is opposed to her teachings. One cannot suddenly lift a man out of an environment in which he has dwelt for years and set him in entirely strange surroundings without the risk of incurring his enmity and ill-favor thereby. So it comes that we find the early writers of the Church retaining in substance many of the old heathen myths and legends, changing them only to invest them with a Christian atmosphere. And one of the popular tales which our Christian ancestors inherited from their pagan forbears was the legend of the Phoenix.

The story of this bird is of great antiquity, its pagan development reaching back into the distant eras of earliest history. It is attested to by many ancient writers, Christian and pagan; the Book of the Dead contains numerous references to it, and its picture is represented on a number of timeworn tombs and

coffins of Egyptian origin.¹ On the obelisk of the Porta del Popolo in Rome, beneath the figure of a king adoring Ra, the following words are found: "Rameses II, son of Ra, who filled the temple of the Phoenix with his splendors." The home of this bird was very likely in the dreamy and fantastic East. The people of the Orient incline to allegorical interpretation, and to them we can look for the source of most of our animal symbolism. The mythologies of many Oriental peoples contain the story of the Phoenix in some form or other. One author² states that "the myth of the Phoenix is one of the most ancient in the world," and that "even in the days of Job and David it was already a popular tradition in Palestine and Arabia." The Arabs seem to have identified the Phoenix with the salamander and were firmly convinced of its existence, for they called clothes that were made of incombustible material by the same name, believing these clothes to be manufactured from the hair of this animal. The universality of the Phoenix legend is further evidenced by the assertion of John of Salisbury that the founding of Constantinople was coincident with an appearance of the Phoenix.

In the book which describes his visit to the Egyptians³ about the year 450 B.C., Herodotus presents a fairly complete description of this remarkable fowl. "There is another sacred bird, called the *Phoenix*; which I myself never saw, except in a picture; for it seldom makes its appearance among them; only every 500 years, according to the people of Heliopolis. They state that he comes on the death of his sire: if at all like his picture, this bird may be thus described, in size and shape. Some of his feathers are of the color of gold; others are red. In outline he is exceedingly similar to the eagle, and in size also. This bird is said to display an ingenuity which to me does not appear credible: he is represented as coming out of Arabia, and bringing with him his father to the temple of the Sun, embalmed in myrrh, and there burying him. The manner in which this is done is as follows: In the first place he sticks together an egg of myrrh, as much as he can carry, and then

¹Cf. "The Old English Elene, Phoenix, and Physiologus." A. S. Cook, p. xl ff., 1919.

²George Stephens, "Archaeologia."

³Book II, "Euterpe," 73.

tries if he can bear the burden; this experiment achieved, he accordingly scoops out the egg, sufficiently to deposit his sire within; he next fills with fresh myrrh the opening in the egg by which the body was enclosed; thus the whole mass, containing the carcase, is still of the same weight. Having thus completed the embalming, he transports him into Egypt, and to the temple of the Sun."

There is no uniformity of account among the different authors regarding the manner in which the bird meets its death. According to some, among whom we may number Herodotus, it simply suffers a natural death, upon which a new Phoenix grows forth which carries the carcase of its parent to Heliopolis.⁴ The Egyptian priest Horapollo narrates that the Phoenix dashes itself to the ground, thereby wounding itself, and from the ichor of this wound its successor is born. But this version was by no means the one generally accepted, the more familiar account running as follows: When the Phoenix-cycle of years is drawing to a close, the Phoenix builds itself on a lofty tree a nest of sweetly smelling herbs and spices. On this nest the bird then voluntarily suffers death by fire, and from its ashes arises a new Phoenix which begins the cycle of years over again. A variation of this account states that the Phoenix directs its flight to Heliopolis, burning itself in that city on the altar in the temple of the sun. Manilius, on whom Pliny relies for his information, states that "from its bones and marrow there springs at first a sort of small worm, which in time changes into a little bird." This worm is not mentioned by all authorities; it is omitted, for instance, by Ovid, Tacitus, and Isidore of Seville; but it is referred to by Lactantius and other Christian writers.

The time which elapsed between the death of the Phoenix and its consequent attainment of former powers was invested by some Christian writers with a symbolical meaning. According to them the Phoenix required three days for its metamorphosis and development to maturity. Thus Epiphanius⁵ relates that after the fire has been extinguished "there arises from the ashes of the flesh and bones a worm which soon grows feathers and is transformed into a young Phoenix. The

⁴Cf. Tacitus, "Annals," vi, 28.

⁵Anc., c. 84.

third day the latter arrives at maturity." Pseudo-Jerome gives the same account, as does also the Greek Physiologus. The former writes: "*Crastino die de cinere gignitur vermis, secundo plumas effert, tertio ad antiquam redit naturam.*" Needless to say, this period represented for these writers the time which Christ spent in the sepulchre. In the account of Herodotus we read that the Phoenix places the remains of its parent in an egg and carries this to the temple of the sun. This simile of the egg considered as a sepulchre of the parent bird seems to be peculiar to Herodotus and Lactantius, the great majority of other writers failing to mention this additional circumstance.

The method by which the Phoenix brings about its own destruction by fire is variously stated. In the account of Epiphanius the bird beats its breast long and vehemently, thus bringing forth from its body a flame which ignites the nest. Isidore of Seville has substantially the same account. In "*De Ave Phoenixe*" Lactantius relates that after Æolus has shut up the winds in overhanging caves, lest they collect clouds or otherwise interfere with the action of the sun's rays upon his satellite, the Phoenix builds the nest and then yields up its spirit on "this bed of life."

Then by life-giving death destroyed, its form
Grows hot, the heat itself produces flame,
And from the distant sun conceives a fire;
It burns, and into ashes is dissolved.⁶

The various authors also fail to coincide in their statements regarding the length of the time period at the end of which the Phoenix regularly makes its appearance. Herodotus, as we have seen, asserts the cycle of years to be five hundred. In his Epistle to the Corinthians⁷ Clement of Rome states that the priests of Heliopolis take note of the time at which the Phoenix appears at the temple of the sun, and find that it arrives every five hundred years. Some authors assign a thousand years to a period, others one thousand four hundred and sixty-one, while some mention as many as seven thousand years. Tacitus⁸ states that "the commonly accepted view is that it

⁶ *Lt.* 95 ff. Translation by Ella Isabel Harris.

⁷ *I Cor.*, c. 25.

⁸ "*Annals*," vi, 28. Translation by George Gilbert Ramsay.

lives for five hundred years." This is the estimate popularly accepted, since this number is found in fifteen other authors besides Tacitus. The latter further tells us that the bird made its appearance in Egypt during the consulate of Paulus Fabius Persicus and Lucius Vitellius, A.D. 34, causing much speculation at the time. He also mentions three other appearances of the bird, of which "the first made its appearance in the reign of Sesosis (others give Sesostris); the next in that of Amasis; the third in that of Ptolemeus, third of the Macedonian line." He adds that "the two earlier dates are lost in antiquity; but between Ptolemeus and Tiberius there were less than two hundred and fifty years. Hence some are of opinion that the Phoenix then seen was not the genuine bird." Pliny cites Cornelius Valerianus as his authority in placing the date of the appearance of the last Phoenix in the year A.D. 36. The bird which was exhibited in the Roman forum A.D. 47, Pliny condemns as a shameful imposture.

The period of 1,461 years rests on an astronomical basis. This period was the "annus magnus," or "Canicularis," of the Egyptians, called so because at the end of this interval of years the official calendar of the Egyptians tallied with the astronomical signs of the heavens. The discrepancy between the two reckonings arose from the Egyptian division of the year into three hundred and sixty-five days, instead of the more correct estimate of three hundred and sixty-five and one-fourth days. At the end of 1,461 years, however, it was found that both reckonings coincided, and so this number of years was known as the "annus magnus." It was also called the "Sothis Period," named after the Dog Star, for at the end of this period the rise of this star agreed with the official New Year's Day of the Egyptian civil year.

With the Egyptians the legend of the Phoenix bore an intrinsic relation to their cult of the sun. This is apparent from numerous inscriptions and testimonials from ancient sources. The Phoenix was used principally as a symbol of the rising sun, and around this conception the entire tale revolved. The whole existence of the bird is in some manner or other related to the sun. It owes its very being to the sun (Achilles Tacitus), its nest conceives fire from the sun's rays (Lactantius, Claudian,

and others), the time of its death is at sunrise (Horapollo), while the goal of its flight is the temple of the sun or the city of the sun, Heliopolis (Herodotus, Clement of Rome, and many more). On a wooden coffin in the Vatican is found a picture of the Phoenix with these words inscribed: "Glory be to Ra when he rises." The Book of the Dead also contains numerous passages alluding to the intimate connection which existed between the sun and the Phoenix.

The Egyptian word for Phoenix is *bennu*, derived from a root meaning to *turn*. But this was also their name for the sun, which signified "the returning traveler." The Egyptians held the opinion that the sun revolved round the earth, disappearing in the evening and making his return in the morning. Now, *bennu* was also the name of a migratory bird which appeared and disappeared at stated seasons. Hence it was but natural to make this bird of passage the symbol of the rising sun. Seeing the sun reappear each morning also provoked the conception of a resurrection, which in turn was transferred to the *bennu*. But *bennu*, as said before, was also the name for the Phoenix. The new Phoenix springing from its parent represented the morning sun slowly rising from out of the darkness of night to a glorious dawn. It also typified the "sun of today springing from the body of the old sun of yesterday, which had entered the lower world and become one with Osiris." Thus it came that the Phoenix also symbolized the union between day and night. The use of the Phoenix as a symbolical representation was therefore developed to a very high degree by the ancient Egyptians.

The Phoenix was also commonly accepted as a symbol of the resurrection. Hence we find the idea of a resurrection current among a heathen nation long before the birth of Christ and symbolized in a beautiful manner. Some of the Roman Emperors placed the picture of the Phoenix on their coins, aiming to suggest through this representation their own apotheosis, or the beginning of a new and more glorious era under their reign. On the coins of Constantine and his sons is found a picture of the Phoenix with the following words inscribed: "Felix Reparatio Temporum," and "Perpetuitas."

Christian authors were therefore only referring to something

widely known when they appealed to the tale of the Phoenix in their writings. They appropriated the Phoenix as a heritage from their heathen forbears, using it mainly as a verification and symbol of the resurrection. This was only one of the many symbolical representations current in the primitive Church. Several considerations led the early Christians to make extensive use of symbolism in their religious worship. A predominant motive was the Discipline of the Secret. Acting on this principle, the mysteries and doctrines of the Church were to a great extent represented in an allegorical manner to guard them from abuse and treachery on the part of the heathens. In adopting a symbol, the Christians generally chose a representation which was familiar to the pagans from their own myths and legends, but which also typified very well a particular doctrine of the Christian faith. In this way they did not unduly attract the attention of the pagans. So the figure of Christ carrying the lamb had its prototype in the heathen representation of Hermes Kriophorus.

For the common man a good homely comparison generally sheds more light on a subject than many pages of abstract reasoning. St. Patrick's shamrock is a good illustration in point. This preference for the concrete was another factor in prompting the use of symbolism. Here the Church has the example of the divine parables for a guide. Her churches and cathedrals, especially those built in the Middle Ages, teem with objects having a symbolical meaning, which were placed there to represent to the faithful some article or mystery of the faith. The figures of animals were especially used for symbolic representation. Thus the lion stood for strength and watchfulness, the dove for the Spirit of God, also for peace and purity. By the same token the Phoenix was a favorite symbol among the early Christian writers of the resurrection of Christ and man.

One of the Apostolic Fathers, Clement of Rome, adduces the story of the Phoenix as an analogy in nature of our future resurrection.⁹ He first bids his readers observe the process of resurrection which daily takes place throughout material creation. The regular succession of day and night is a representation of the resurrection, as is also the planting and decaying of

⁹ I Cor., 25.

seed, followed by the growth and development of the plant.¹⁰ Clement then refers to the curious bird that is seen in the Orient, of which there exists only one at a time. He relates that version of the story in which the Phoenix suffers a natural death, changing it only to state that the form feeds on the carcase of its parent and so grows feathers. The Pontiff then adds: "Should we therefore regard it as something marvelous and wonderful, if the Creator of all things shall cause them to rise again who in the firmness of true faith have served Him holily, after He has shown us through a bird the mightiness of his promise?"¹¹

Tertullian¹² pursues the same line of argumentation as Clement. He is more expansive on the subject, however, and vastly more rhetorical. He sees the resurrection represented in the regular recurrence of the seasons and in the changes which periodically take place throughout the entire vegetable kingdom. Tertullian then meets the objection of an adversary who might reply that in nature we merely have a restoration and not a reanimation, by referring to a "complete and reliable analogy of this hope (the resurrection); for its object is an animated being, capable of life and death." He thereupon mentions the wonderful bird of the Orient, the Phoenix, and closes his argument by saying: "The Lord has said that we are better than many sparrows;¹³ that would be nothing exceptional, if we also were not better than a Phoenix. Should then man perish forever, while Arabian birds are certain of their resurrection?"

Cyril of Jerusalem¹⁴ also uses the Phoenix as a symbol of the resurrection, claiming that God, Who knew the incredulity of the heathens, created the Phoenix as a substantiation of the doctrine. Pseudo-Clement¹⁵ adduces the story for the same purpose, asking why the heathens, who themselves point to the Phoenix as a symbol of the resurrection, should nevertheless

¹⁰Cf. St. Paul, I Cor., 15, 36ff.

¹¹This and the following quotations from the Fathers are translated from Thalhofer's "Bibliothek der Kirchenväter."

¹²De Resur., c. 12.

¹³Matt., 10, 31.

¹⁴Cat., 18, c. 8.

¹⁵Ap. Const., v. 7.

"reject our doctrine in which we profess that He Who through His might gave existence to the non-existent can also call this into being again after its dissolution?" Epiphanius draws upon the identical source, as does also Zeno of Verona.¹⁶ The latter adduces it as one of a number of natural analogies of the resurrection and expatiates on the fable in a highly rhetorical manner.

In one of Rufinus's writings we find the legend appropriated to demonstrate a different truth of the faith.¹⁷ Speaking of the virgin birth, Rufinus remarks that in the natural course of things three conditions are necessary to bring forth child. Of these three conditions one was lacking in the virgin birth, for Mary knew not man. Rufinus then cites the tale of the Phoenix as an analogy in nature of this extraordinary happening: "But why should this appear so striking, that the Virgin conceived, since it is established that the bird of the Orient, Phoenix by name, generates itself so effectively without the medium of a mate that it always exists as the only specimen of its kind and ever succeeds itself through birth and rebirth?"

The Phoenix is also alluded to by Eusebius¹⁸ when he asserts that the dead Constantine will live and reign through his sons, not, however, like the Egyptian bird, the only one of its kind, which dies on a sweetly smelling pile and then rises again, the same as before; "but like his Saviour who, as the single seed of wheat planted in the earth to multiply, with the blessing of God sprouted up and filled the earth with fruit, so in like manner has the Emperor multiplied himself in his children."

Origen¹⁹ mentions the Phoenix in his reply to Celsus. In his famous attack upon Christianity, Celsus had, among other things, championed the cause of animals as against man, claiming that the so-called irrational animals were more intelligent and more pleasing to God than man, the rational animal. Celsus contended, for instance, that elephants are faithful in keeping their oaths, and that storks possess more filial love than the children of men.²⁰ As if to cap the climax of his

¹⁶ De Res., c. 9.

¹⁷ Apos. Sym., c. 9.

¹⁸ "Life of Const.," iv, c. 72.

¹⁹ Contra Cel., iv, c. 98.

²⁰ *Ibid.*, iv, c. 97.

stupid assertions, Celsus then calls upon the story of the Phoenix as a further substantiation of his contentions. Origen however, questions the truth of the story concerning the famous bird, adding that even if the phenomenon were true, it could still be explained by natural causes. One of the reasons he adduces is that Providence might have created this bird with the intention of thereby evoking man's admiration, not for the Phoenix, but for Him who created the Phoenix.

Literature, both profane and religious, is rich in references to the Phoenix. Shakespeare mentions the bird several times throughout his plays. Ovid devotes considerable space to this wonderful creature,²¹ while Claudian of Alexandria has enriched literature with an idyl of more than one hundred lines on the Phoenix. Pliny also gives an account of the bird.²² Ariosto remarks that in Arabia

The virgin Phoenix there in need of rest
Selects from all the world her balmy nest.

The bird is mentioned in Mandeville's "Travels" and in several other Old English writers. Some of these were perhaps influenced by the poem "The Phoenix," attributed by many authorities to Cynewulf. The following passage is found in Lyly's "Euphues":²³ "For, as there is but one Phoenix in the world, so there is but one tree in Arabia wherein she buyldeth." Then the "Bestiary" of Philip de Thaun contains quite a lengthy account of the Phoenix, which is said to be "shaped like a swan." The remarkable qualities of the bird are attributed by literary writers to persons, men and women. Thus Coryat calls one lady "the Phoenix of her sex," meaning that she is the only one of her kind. George Bernard Shaw makes a similar application: "She, poor girl! cannot appreciate even her own phoenixity." Several allusions are found in Byron's works, also in Thomas Moore's "Paradise and Peri."

One of the most important literary productions on the subject is the poem "De Ave Phoenix," ascribed to Lactantius, whom Jerome calls "a river of Ciceronian eloquence." This poem consists of eighty-five distichs, which treat of the bird and its

²¹ Met., xv, 392 ff.

²² "Nat. Hist.," x, 2.

²³ "Euphues," p. 312.

habits in great detail. The poem opens with a description of the earthly paradise wherein the Phoenix dwells. This is a plain in the far East, in a land where everlasting spring reigns and where the trees bloom in perpetual foliage. Each morning the bird greets the rising sun from the highest tree with wondrous song, which not even the strains of Apollo or Pierian Muses can equal. Lactantius then relates the familiar story about the Phoenix' flight to Syria where it chooses a lofty palm, which has its name (in Greek) from the bird. There it dies by its own funeral rites, and from the ashes a worm arises, developing into a new Phoenix which "sips the delicate ambrosial dews of heavenly nectar which have fallen from the star-bearing pole," for the Phoenix does not feed on earthly food.²⁴

A somewhat lengthy description of the bird's external appearance then follows. A multitude of birds gather, giving homage to their leader, and attend the Phoenix on the return flight. Returned to its beloved land, it dwells there, a happy bird, whose delight is in death.

O happy bird, that knows
No bond of love! Death is thy only love,
Thy one delight is death! Thou long'st for death,
That thou may'st be new born. Thou art thyself
Child to thyself, thy father and thy heir,
Both thine own nurse and nursling; still thyself,
Yet not the same, thyself yet not thyself,
Attaining life eterne through fecund death.

The words quoted show how well adapted the Phoenix was as a symbol of the Redeemer who in death overcame sin that through His death all men might live. Just as the Phoenix three days after its death arrives again at full maturity, so Christ on the third day after His ignominious death on the cross arose again from the grave in all His glory and might. Christ is eternal and so enjoys perpetual life. Death has no terror for Him. Thus the Phoenix also stood among the early Christians as a symbol of eternity.

One other great work in literature must needs be mentioned here, the Old English poem "The Phoenix." The author of this

²⁴Cf. Ovid, *Met.*, xv, 394.

poem was most likely the Saxon poet Cynewulf, who flourished in the eighth century. This work is based to a large extent on the earlier poem of Lactantius.²⁵ Cynewulf probably became acquainted with the latter's works in the library of the School of York, for Alcuin tells us that Lactantius was numbered among the Christian poets contained in this library.

In the first part of the poem the Saxon author follows his Latin original very closely. But he expands and dilates more on the subject, especially in describing the earthly paradise, the home of the Phoenix. Thus the thirty lines which Lactantius devotes to this theme, Cynewulf extends into eighty-four lines. The Latin model consists of one hundred and seventy lines, whereas the English version is expanded into six hundred and seventy-seven verses. At line 380 Cynewulf leaves the Latin text, and the second part of the Anglo-Saxon poem, in which he makes use of the writings of Bede and Ambrose, is devoted to an allegorical treatment of the life of the Saints and of Christ. Thus he says that Christ "after the Judgment flies through the air attended by all the worshipping souls like birds; and each soul becomes a Phoenix, and dwells forever young where joy never changes, praising God in the burg of life. Then again he makes Christ the Phoenix who passed through the fire of death to glorious life, 'Therefore to Him be praise for ever and ever. Hallelujah!'"²⁶

The foregoing has shown what a prominent position the Phoenix held throughout the centuries as a symbolic representation in the thoughts and imaginations of various peoples of different cult and belief. The heathens made extensive use of the legend in their literature and religious writings, and Christian authors did not in the least hesitate to adopt it as a literary weapon in their defense of the faith. As a mythological creation, the Phoenix is far superior to other animals of pagan mythology, for instance, the dragon, centaur, and the sirens. These could boast of few ennobling traits, but in the contemplation of the Phoenix the mind rose to higher and nobler thoughts, which in their essence were distinctly Christian.

²⁵ Conybeare (1814) was the first to draw attention to this.

²⁶ "History of Early English Literature," Stopford A. Brooke, p. 430.

Thus the doctrines of the virgin birth, of immortality, and of the resurrection, all preeminently Christian ideas, were clearly portrayed in this beautiful legend. No doubt many people believed in the existence of this wonderful bird. Tacitus, for instance, states that the details concerning the bird "are uncertain and have been embellished by fable; but that at certain times the bird is seen in Egypt, admits of no question." Sir Thomas Browne²⁷ advances weighty reasons against the existence of the bird, and doubts the probability of Plutarch's saying "that the brains of a Phoenix is a pleasant bit, but that it causeth the headache." We are told by others that of all the birds in Paradise the Phoenix alone refused to eat of the forbidden fruit with Eve, and received as a reward a sort of immortality. Be this as it may, we can truly say that the legend of the Phoenix was one which fired the imagination of man and placed his thoughts on a higher plane. Writers belonging to different centuries continued to draw upon it as a prolific and versatile source for allegorization and literary reference, and so we can apply to the Phoenix legend the words recorded in the Book of the Dead:²⁸ "Those who were dwelling in their companies have been brought unto me, and they bowed low in paying homage unto me, and in saluting me with cries of joy. I have risen, and I have gathered myself together like the beautiful hawk of gold, which hath the head of a *bennu* bird, and Ra entereth in day by day to hearken unto my words."

LAWRENCE N. LEINHEUSER, M. A.

²⁷ "Enquiries into Vulgar and Common Errors," 1646.

²⁸ Chap. 77, p. 132.

A GREAT RELIGIOUS TEACHER

There has recently come from the press of Longmans, Green & Co. a handsome octavo volume bearing on its dark blue cover the title "Sister Mary of St. Philip," and the dates "1825-1904." To thousands of her old students, friends, and admirers the book will fulfill a long-cherished hope and desire, and its perusal will open the floodgates of love and memory. Even those to whom hers is the name of a stranger will find in these pages a record such as cannot be written twice in any country or century, and their interest and pleasure will soon change to affection and edification. For Sister Mary of St. Philip was, during the space of almost fifty years, the head of Our Lady's Training College for Catholic Teachers at Mount Pleasant, Liverpool. The story of her life is incidentally the history of Catholic education in England from the days of Catholic Emancipation. Of her the Most Reverend Archbishop of Liverpool writes in his Introduction to the Life these glowing words of praise, astonishing only to those unaware of Sister Mary of St. Philip's work and influence:

"At the present time, when by dint of immense effort the Catholic Church has established for itself an important position in this country, particularly in matters concerning education, it is well—lest Catholics forget—that one aspect of the life of Sister Mary of St. Philip should be emphasized, and it is this: To her—and with her we identify the Training College, Mount Pleasant, of which she was for nearly fifty years the life and soul—is due in large measure the present numerical strength of Catholics in England. And it may also be justly claimed for her that in the greatest crisis through which the Catholic Church has passed since Catholic Emancipation she was the one person given to us by Divine Providence to enable the Church to exist and to flourish in this land."

To demonstrate this truth briefly for those who have not time or opportunity to read the book, by glimpses of her work and methods, her spirit and ascendancy, is the object of this paper. It may be well to say that the almost anonymous biographer, "A Sister of Notre Dame," was a member of the

College Staff for more than forty years; and that she was not only well acquainted with her subject, and furnished with abundant materials to select from, but that she possessed also a charming literary style and a sense of values which should make her book of genuine service to all teachers, and especially those who are, as she was herself, vowed to the work of education. She is now happily reunited forever to her beloved Principal and Superior.

Frances Mary Lescher, Sister Mary of St. Philip, was born in London, May 8, 1825, of English parents who traced their ancestry to old families in Catholic Alsace and Catholic Switzerland, and inherited from both a loyalty to Faith and fatherland, and who lived up to all their proudest traditions. Of their seven children, all four daughters became nuns and one son an Oblate of St. Charles. The gentle and saintly mother died when Frances, the eldest, was but twelve years old. She and her sister Annie, next in age, were sent to school to Newhall, presided over by the Canonesses of St. Augustine. Frances was so bright a girl that she finished the courses and took the Gold Medal, the highest distinction, at the end of two years. The nuns advised her father that it was useless to leave her there, and as the younger sister was delicate, both girls were taken home and continued their studies under Mr. Lescher's own wise direction. That it availed them much is evident from the letters and journal quoted, which were written during a continental trip a few years later, when they accompanied their father on a journey through France, Italy, and Germany, on the way to visit their brother Edward, then in the Seminary at Fribourg. The observations on art, architecture, music, and social life in these countries are quite remarkable for girls so young, and would have been impossible, even looking out upon a world full of interest, of charm, and of novelty, had they not previously done some solid reading.

The Biography gives a glimpse of the serious books which had been studied and discussed by the Leschers and some young cousins. It opens charming vistas also of the lives of educated Catholics in the London of those days; of the friendships, occupations, amusements, aspirations, and accomplishments; and we meet many names of famous ecclesiastics, best known to Americans by their writings.

Frances Lescher had fourteen years of home life, so happy, so useful, so satisfying, that to many they might seem rounded off in completeness. But to us who hold the sequel, they were years of fashioning and preparation, developing first, and then ripening into fulness, her fine gifts, both of nature and of grace; so that later, when God's call came to break the "linked sweetness long drawn out" of home life and home love, she went forth to her unseen task a woman young of heart, indeed, and fresh of mind as the great are wont to be, but also deep of heart and grave in mind as the great must ever be.

The call of Christ came first to Annie, the almost twin sister, to part from whom was to Frances a sharp pain. She entered the Institute of the Sisters of Notre Dame, Namur, Belgium, in 1850, and two years later, as Sister Mary of St. Michael, was professed there and was sent back to England on mission. Frances was a frequent visitor these years to the convent of Clapham, London, where the daughters of Blessed Julie Billiart had won her love, partly for her sister's sake but mostly by their own spirit of simplicity and charity. It is beyond our scope to give any detailed account here of the Institute of Notre Dame, but even humanly speaking, Frances Lescher seemed made for it. Its mingled life of prayer and action, its love of the poor, the large and simple spirit inherited from its Foundress, all harmonized with her temperament and satisfied her aspirations. And now the mists and clouds of doubt and perplexity began to clear away, and the kindly light shed its beams on the straight path which was to bring her to the goal of her heart's desire. But the gate to that path seemed as yet firmly closed against her. She felt that she, eldest daughter of the house, owed her father unselfish filial devotion. "Not what I like but what I ought," words that later Sister Mary of St. Philip loved to give to her students as their motto, this was the rule of her own life from first to last. Mr. Lescher, it would seem, guessed nothing of her wish or the cause of its sacrifice. But one day there came to Frances an offer of marriage which he had reason to think she would accept, and he asked her the cause of her refusal. She told him simply that she would not leave him. But he answering, "I should be very glad to spare you, dear, for your own happiness," she at once burst out, "Then, I wish to be a nun!"

The die was cast. Neither father nor daughter was one to shrink from duty, however difficult. The parting took place in August, 1853, when Frances entered the novitiate of the Sisters of Notre Dame at Namur. Two uneventful yet fruitful years followed, Sister Mary of St. Philip, as she was henceforth, by her own choice, to be called, distinguishing herself only by great earnestness and perfection in the ceaseless round of prayer, labor, study, and recreation which makes up the happy life of the novices. Her religious profession was made on September 17, 1855, and she was sent back to England almost immediately to begin the great work for which God had destined her.

Coming events had cast their shadows before. Six months had gone by since Mr. T. W. Allies, Secretary of the Catholic Poor School Committee of England, had visited Namur, deputed by that body to lay before the Mother-General a proposal that the Sisters of Notre Dame should undertake the foundation and direction of a Training College for Catholic schoolmistresses. The work was eminently consonant with the spirit of the Institute of Notre Dame, whose chief care is to instruct the poor. But the conditions were hard—state examinations, an unheard-of thing for nuns—large expenditure, much publicity, constant strain and anxiety. Mother Constantine's answer was worthy of the great daughter of a great Foundress. She accepted all the conditions, however burdensome and distasteful, as a means to the end—the saving of the Faith to the poor by the saving of Catholic schools, the saving of the schools by the training of teachers. The memory of this mission was always a proud one to Mr. Allies. In the Biography is quoted a letter recalling all the circumstances written by him forty-three years later, to the revered and beloved head of the Training College.

The Sisters of Notre Dame were already established in Liverpool when Mr. Allies carried back to England the answer of the Mother-General. They had been invited to the parish of St. Nicholas by that great apostle of temperance and charity, Father—later Monsignor—James Nugent. In 1851 the Sisters opened both a Boarding School and a Middle School at Mount Pleasant. The former was now to give place to the new

Training College; the latter was to become that indispensable adjunct of a Training College—a Practicing School. Mother Constantine, drawing on the fortune of Sister Mary of St. Frances (Petre), Superior of Namur, agreed to begin at once the erection of new and suitable buildings, while the Catholic Poor School Committee undertook to contribute an annual maintenance grant. This also was supplemented by the generosity of Sister Mary of St. Francis.

On October 17, 1855, just one month after her profession, Sister Mary of St. Philip returned to England with three companions to begin the great undertaking. Even her friends, much as they esteemed her, could never have imagined the work she was to accomplish for Catholic education.

The little band of Sisters lost no time in beginning to prepare themselves for the Teachers' Certificate Examination; Sister Mary of St. Philip, being at once both student and chief professor, and counting among her pupils her sister Annie, now Sister Mary of St. Michael, and her girlhood's friend, Lucy Wallis, now Sister Theresa of St. Joseph. There were no visions of future greatness to inspire them, and no traditions of likely questions or idiosyncrasies of examiners to guide them; but we are told that if they were anxious and hard-worked, they were also both happy and merry over their first "high emprise." In due time they sat for their examination and learned the results thereof. All four passed, the three named above being in the first division. Examiners praised highly the work of all, but especially that of Miss Lescher, whose essay on Medieval Architecture they pronounced to be "more fit for a quarterly review than for an examination paper." It may be remarked in passing that Sister Mary of St. Philip reveled in all that related to the Middle Ages, whose deeds of chivalry had early won an enthusiasm that never waned, for many a time in after years she exclaimed to her religious Sisters, "Ah! my dear, if only I had lived in the thirteenth century!" She was of the race that does not lose first loves.

No sooner was the examination ordeal over than the Sister Superior, Sister Jeanne de Jesus, plunged the valiant candidates into retreat, presumably fearing that their minds had

had too much distraction by their excursion into the fields of purely secular knowledge. Perhaps she even thought the exercises particularly necessary for Sister Mary of St. Philip, who after only a few months of profession was now to be placed at the head of the College, and invested with plenary powers conferred upon her by the Mother-General and Sister Mary of St. Francis. The appointment might, indeed, have been fatal to some characters, but her religious Superiors had no apprehensions. Sister Mary of St. Philip's great simplicity of heart, and her ardent zeal for souls, made impossible any self seeking, while her true humility made her the most docile of subjects. She was fit to command precisely because she knew how to obey. Her mind was so direct and well balanced, so absolutely sincere, that she could not but recognize her own capability for the great work entrusted to her, and, seeing it, no false humility prevented her from acknowledging it. She loved her position, and made no secret of her love, but it was only because it gave her scope to devote to the service of God His many gifts to her, and for these she was too great to take any credit to herself.

On the feast of the Purification, 1856, twenty-one young girls were gathered together in the largest room of the Provisional Training College to hear Sister Mary of St. Philip's opening lecture on Our Lady. During the first year she was practically sole teacher of this score of students, needlework, drawing, and music being the only subjects taught by other Sisters. As one girl proudly boasted in after times, "She was ours in a way that she never could be to the multitudes that came after." She kept most of her courses when, in January, 1857, there was a new influx of Queen's Scholars, and the twenty-one became, regretfully, students of the second year. At this time of beginnings the teachers as well as the pupils had much to learn. Sister Mary of St. Philip multiplied herself in order to give her colleagues leisure for study. She seemed ubiquitous; in the lecture room, refectory, recreation hall, she was always with her girls.

We are told that there was a peculiar fragrance about the early days of the College, as is so often the case in the beginning of a great and noble enterprise conducted by a capable

and sympathetic leader. And here was the beginning not only of the College, but of the very business which had called the College into being. Hence there was a spirit of pioneership in both teachers and students, which stimulated courage and enthusiasm and fostered the spirit of fraternity; hence, also, an abiding and sustaining ideal of a spiritual mission. Sister Mary of St. Philip had breathed a spark of her own apostolic fire into the young hearts about her; she fanned it into flame by her conferences and exhortations, and still more by her example.

Her personality, powerful and charming because of its admirable blending of sweetness and strength, had a wonderful effect on both her colleagues and students, and this influence endured to the end. Even in the late autumn of her life she was delightful, but in the '50's and '60's her gifts and graces of mind and heart were in their springtide, and she ruled her little band of subjects by the regal sceptre of sympathy. Her large simplicity expanded into a variety of manifestations, so that she was always happily surprising one, showing new sides, appearing in unexpected aspects. Once when a teacher had remarked on a change in the time-table, Sister Mary of St. Philip said with a smile, "My dear, I know I am the most changeable person in the world, *but that's the beauty of me!*" And it was, for neither time nor time-tables could ever stale her infinite variety. It was otherwise, of course, if a matter of principle were involved. Then her fidelity to hours or arrangements was unchanged and unchangeable. Part of this lightness of heart and breadth of outlook came from her strong and saving sense of humor, which enabled her to see, and to make others see, the comedy often underlying some accident or mistake which ultra-sensitive minds are tempted to regard as tragedy. She had, in fact, her *way* of doing things. Whether she taught or played or prayed, she was inimitable, delightful, persuasive—nay, compelling.

These sentences apply to all her years, but history has its precise dates. In December, 1858, the students of Our Lady's Training College were so brilliantly successful in the Certificate Examination that Mr. (afterwards Sir) Francis Sanford, Chief Secretary of the Education Department, wrote a personal

letter of congratulation to Sister Mary of St. Philip. As he learned to know her better his admiration for her intellectual and administrative qualities increased. "Miss Lescher," he once said, "is a woman who might fearlessly place her hand on the helm of the State."

The results of the Diocesan Examination in Religion and Scripture, inaugurated that very year, were, it is scarcely necessary to say, equally brilliant.

Catholic education in England has passed through more than one crisis. At first no State aid was given to Catholic schools; then, in 1850, the Catholic Poor School Committee succeeded in obtaining grants under certain conditions. In 1863 the Revised Code established the principle of payment by results for elementary schools. The extension of the same system to training colleges greatly affected their financial position and gave serious apprehension as to their future upkeep. The full grants for tuition and maintenance for each student in residence, and the small extra allowance for books made to all First Class Queen's Scholars, were withdrawn, and the college authorities were obliged to furnish, as best they might, one-fourth of the cost of maintenance and tuition, while no payment of grants for students was made until they had obtained two favorable reports of their schools, with an interval of twelve months between them. That Our Lady's Training College was able to keep on its course was due to the generous benefactions of her to whom it owed its existence, Sister Mary of St. Francis.

But if the Code brought anxiety to the Training Colleges, it brought panic to the managers of Catholic Schools, and vigorous protests were made to the Catholic Poor School Committee against connection with the State. Sister Mary of St. Philip thought, with the Committee, that Catholics could not afford to give up State aid. It is interesting to find Father Faber, who seldom busied himself with public questions, eagerly upholding the same views.

Let it not be supposed that any Catholic educationists ever upheld the principle of "payment by results." They held it was essentially an evil; but it was the less of two. By accepting State aid, they avoided the risk of having to close their schools. Sister Mary of St. Philip redoubled her vigilance and her zeal.

Over and over she warned her prospective teachers, and her some hundreds of actual teachers, against the danger of looking upon their pupils as grant-earning machines, and of forgetting the apostolic character of their work. She implored them not to measure success by the number of "passes." "I know one teacher," she laments, "whose children all pass in reading, writing, and arithmetic, but the manager comes to me in despair about their lack of religious knowledge. That is not success. It is failure, very bad failure. I hope none of you will seek success of that kind." Happily such cases were rare.

A far graver crisis was the Education Act of 1870. To many it seemed the death knell of Catholic education; for the "Conscience Clause" of the bill relegated religious instruction and observances to stated times, the beginning and end of each of the two daily sessions. The ground of fear was the theoretical line thus drawn between religious and secular instruction. No Catholic so draws the line, nor, indeed, even from a technical point of view, does any true educationist. There was again a clamor from many Catholics to cut loose from all State aid and State interference; and again Sister Mary of St. Philip and the Catholic Poor School Committee pointed out that they could conform to the bill without any sacrifice of principle. It left the whole tone and atmosphere of their schools Catholic; and, precisely because it left the religious instruction of the children in their hands, they accepted it. Had they refused to close with the terms offered, because they could not admit the principle which dictated such terms, the bill, which also made elementary education compulsory, would have taken the little ones entirely out of their hands. Even with State aid it was difficult for Catholics to keep pace with schools built and maintained by public taxes; without grants it would have been practically impossible. This was emphatically Sister Mary of St. Philip's view. Yet she fully grasped the real dangers of the bill:

(1) That Catholic teachers would, under pressure of the competition with the elementary schools of the whole of England into which the system of general "undenominational" inspection now brought them, yield to the temptation of neglecting the teaching of the one subject which was neither examined nor paid for.

(2) That many of the children, being bound to attend only during the secular hours, would be absent from the religious instruction.

How often, how earnestly, did Sister Mary of St. Philip insist on these points to her students, past and present, "instant in season, out of season, reproving, instructing, entreating, rebuking, in all patience and doctrine." How often in her conferences with the schoolmistresses during the annual retreat would she implore them to enforce punctual attendance by closing the school doors at nine o'clock, so as to secure a clear three-quarters of an hour every morning for religious instruction; and with what solemn emphasis would she impress on them that in any schools where late comers are admitted religious instruction should be given, not at the beginning, but at the end of the school meeting. On the other hand, she was equally insistent that Catholic teachers should not devote to direct religious observance or instruction any of the time apportioned to secular subjects. She reminded them that there was question in this matter of a legal contract, and that they were bound in justice to keep its terms. The absolute rectitude and straightforwardness of her character made her impress upon all concerned that the loyal observance of the Conscience Clause was a grave duty.

Side by side with the progressive material changes and growth, necessitated at one time by the ever-increasing numbers, at another by the ever-increasing requirements of the Education Authorities, went, as fifty years flowed by, important alterations in the educational work of the College. It was the duty of Catholic teachers, she told her students, to make their schools at least as efficient as those of non-Catholics; consequently, while under her care, they lacked nothing in equipment and instruction that would ensure a good preparation. Therefore, she impressed upon them the necessity of continuing their studies and aiming at constant self-improvement, at obtaining the qualifications that would make them respected. They must show themselves equal, if not superior, to non-Catholic teachers in intellectual qualifications, in trustworthiness, steadiness, refinement. "Enter into no disputes or quarrels with non-Catholics; but impress upon yourselves strongly that while it is

quite right you should be paid as others are, there should be in you no mercenary spirit. Let there be no talking or acting as if salary were the only or the main consideration, but let your high-minded and unselfish bearing in this respect prove to the world the beauty of Catholic ideals."

"Remember," she said to her second year students near the end of her life, with an almost pathetic earnestness, "remember there are more important things than money. We have not given up our lives to the work of making you teachers, merely that you may gain good salaries and make a name for yourselves in the world of education. Catholic teachers must never forget that their children have souls, and that they must answer to God for the teaching and example they give them."

But if Sister Mary of St. Philip insisted, as she might well do, on self-abnegation and disinterestedness, she was careful to see that fair remuneration be given for honest labor and that no teacher be paid less by the Government because she was a Catholic.

One would love to linger over the captivating chapters, "On His Majesty's Service," "Education for Life Eternal," "A Great Teacher," "College Days and College Ways," "The Old Order Changeth," brimful as they are with bright observations, charming anecdote, and ripe wisdom gathered through a half century of experience. They must be read as they stand, without a dull page. They include a brief account of the material changes, the land acquired, the buildings erected, until the magnificent pile was crowned by a gothic chapel, the design of Mr. Peter Paul Pugin, which was finished in 1903, the year before Sister Mary of St. Philip's death. School equipment and all manner of educational appliances kept pace with architectural growth. Sister Mary of St. Philip was no lover of novelties, but she knew that in matters educational there could be no standing still, that not to go forward was to slip backward. So she welcomed new inventions and was glad and grateful to give them a trial and adopt the most progressive. At the same time, she loved to recall the simplicity of other days, and she often laughed with the old students over the first class rooms with the long benches which her twenty-one early-Victorians upset with their hoop skirts every time they stood up.

The biographer, "A Sister of Notre Dame," rightly emphasizes the truth that if Sister Mary of St. Philip was a great educationist, she was likewise a great Religious. If she possessed all the qualities that made for organization and leadership, she also possessed in an eminent degree the fundamental virtues that characterize a daughter of Blessed Julie Billiart, simplicity, obedience, and charity. Never did these virtues shine more conspicuously than during the seventeen years when she governed the large community of Mount Pleasant as Superior, while still retaining part of her labor in the Training College. It is as an edifying Religious, a tender mother, a queenly soul, that her subjects best remember her. And, here again, the record of it must be read to be appreciated. As a writer in *The Catholic Times* says: "It is an engrossing story, a noble biography, and a book of exquisite spiritual reading."

A series of beautiful coincidences deserve mention: It was on the Feast of The Purification, 1856, that Sister Mary of St. Philip gave her first lecture in Our Lady's Training College; it was on the Feast of The Presentation, 1904, that she appeared for the last time in St. Philip's Hall, the auditorium of the College; and it was on the Feast of The Expectation, not a full month later, that she gave up her valiant soul to God, and the Virgin Mother showed to her the blessed fruit of her womb, Jesus.

SISTER MARY PATRICIA, S. N. D.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

By DANIEL J. McDONALD, PH. D.

(Continued)

In September, 1816, the Shelleys returned to London. About a month afterwards news reached them that Fanny Imlay (Mary's half-sister) had committed suicide. It is said that love for Shelley drove her to despair. In December Shelley was seeking for Harriet, of whom he had lost trace some time previously. On December 10, her body was found in the Serpentine. Very little is known of the life she led after her separation from Shelley. Rumor had it that she drank heavily and became the mistress of a soldier, who deserted her.

It may be that "in all Shelley did, he, at the time of doing it, believed himself justified to his own conscience," but surely that conscience is warped which finds no cause for remorse in Shelley's treatment of his first wife. No one can view his self-complacency and assumption of righteousness at this time without feelings of detestation. On the day he heard the news of his wife's suicide he wrote to Mary: "Everything tends to prove, however, that beyond the shock of so hideous a catastrophe having fallen on a human being once so nearly connected with me, there would in any case, have been little to regret." "Little to regret" save the shock to his nerves. What about the suffering of the poor woman that forced her to commit such a terrible deed?

Shelley claimed his children from the Westbrooks, but the claim was denied. The children were committed to the care of a Dr. Hume, of Hanwell. Lord Eldon gave his judgment against Shelley on the ground that Shelley's opinions led to immoral conduct. Shelley gave vent to his rage in sixteen vitriolic stanzas, which he addressed to the Lord Chancellor.

During his residence at Marlow on the Thames in 1817, Shelley wrote *The Revolt of Islam*, which was first published under the title *Laon and Cythna*. In its first form it contained violent attacks on theism and Christianity; and the hero and

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

heroine were brother and sister. Ollier refused to publish it unless everything indicating such a relationship were removed, and Shelley reluctantly consented to make the necessary alterations.

The Revolt of Islam opens with an allegorical myth in which the strife between a serpent and an eagle—good and evil—is described. While the poet sympathizes with the snake, a mysterious woman (Asia in *Prometheus Unbound*) suddenly appears and conducts him to heaven. There he meets Laon and Cythna who recount the sufferings which made them worthy of this heavenly place. First of all, Laon tells about his love for Cythna, who is described as a shape of brightness moving upon the earth. She mourned with him over the servitude—

In which the half of humankind were mewed,
Victims of lust and hate, the slaves of slaves,
She mourned that grace and power were thrown as food
To the hyena lust, who, among graves,
Over his loathed meal, laughing in agony raves.⁴⁷

Cythna determines to make all good and just. By the force of kindness she will "disenchant the captives," and "then millions of slaves shall leap in joy as the benumbing cramp of ages shall leave their limbs." The happiness of the lovers was rudely interrupted. Cythna is taken away by the emissaries of the tyrant Othman; and Laon, who killed three of the king's slaves while defending her, is cast into prison. A hermit sets him free, conveys him to an island, and supports him there for seven years. During all of this time Laon's mind is deranged. He recovers, however, and then they both embark to help overthrow the tyrant Othman. The revolutionists are successful principally because of the influence of their leader, who is a woman, Laone. Such is the strength of her quiet words that none dare harm her. Tyrants send their armed slaves to quell—

Her power, they, even like a thundergust
Caught by some forest, bend beneath the spell
Of that young maiden's speech, and to their chiefs rebel.⁴⁸

⁴⁷Canto II, st. 36.

⁴⁸Canto IV, st. 20.

Some of the revolutionists demand that Othman be put to death for his crimes. Laon interposes and tells them that if their hearts are tried in the true love of freedom they should cease to dread this one poor lonely man. Here is Godwin's doctrine again:

The chastened will
Of virtue sees that justice is the light
Of love, and not revenge and terror and despise.⁴⁹

That same night the tyrant with the aid of a foreign army treacherously attacks the revolutionists. In the midst of the carnage

A black Tartarian horse of giant frame
Comes trampling o'er the dead; the living bleed
Beneath the hoofs of that tremendous steed
On which like to an angel robed in white
Sate one waving a sword.⁵⁰

Needless to say, this is Cythna who comes to rescue Laon. They both flee to a lonely ruin where they recount to each other the stories of their sufferings. Cythna tells that she was carried to a submarine cavern by order of the tyrant, and that she was fed there by an eagle. She became a mother, and was comforted for a while by the caresses of her child until it mysteriously disappeared. An earthquake changed the position of the cavern, and Cythna is rescued by some passing sailors. She is taken to the city of Othman, where she leads the revolutionists as described in the previous cantos. Want and pestilence follow in the wake of massacre, and cause awful misery. An Iberian priest in whose breast "hate and guile lie watchful" says that God will not stay the plague until a pyre is built and Laon and Cythna burned upon it. An immense reward is offered for their capture. The person who brings them both alive shall espouse the princess and reign with the king. A stranger comes to the tyrant's court and tells them that they themselves have made all the desolation which they bewail. However, he cannot expect them to change their ways so he promises to betray Laon if they will only allow Cythna to go to America. The tyrant agrees to the stranger's terms,

⁴⁹Canto IV, st. 34.

⁵⁰Canto VI, st. 19.

who then tells them that he is Laon himself. He is placed upon the altar, and as the torches are about to be applied to it Cythna appears on her Tartarian steed. The priest urges his comrades to seize her, but the king has scruples about breaking his promise. She is set on the pyre, however, and both perish in the flames. They wake reclining—

On the waved and golden sand
Of a clear pool, upon a bank o'ertwined
With strange and star-bright flowers, which to the wind
Breathed divine odour.⁵¹

A boat approaches them with an angel (Cythna's child) in it. They are all carried in this "curved shell of hollow pearl" to a haven of rest and joy.

This disconnected story serves as a vehicle to convey exhortations regarding liberty and justice. Thus, during the voyage from the cavern to Othman's city, Cythna delivers an address to the sailors which contains some of the best passages in the poem. She tells them for example:

To feel the peace of self-contentment's lot,
To own all sympathies, and outrage none,
And in the inmost bowers of sense and thought,
Until life's sunny day is quite gone down,
To sit and smile with Joy, or, not alone
To kiss salt tears from the worn cheek of woe;
To live as if to love and live were one;
This is not faith or law, nor those who bow
To thrones on Heaven or Earth such destiny may know.⁵²

The poem aims at kindling a virtuous enthusiasm for the doctrines of liberty and equal rights to all. "It is a series of pictures illustrating the growth and progress of individual mind aspiring after excellence" and the regeneration of humanity. Laon is the expression of ideal devotion to the happiness of mankind; and Cythna is a type of the new woman, "the free, equal, fearless companion of man." The poem depicts "the awakening of an immense nation from their slavery and degradation to a true sense of moral dignity and freedom; the tranquillity of successful patriotism and the uni-

⁵¹Canto XII, 18.

⁵²Canto VIII, st. 12.

versal toleration and benevolence of true philanthropy." It concludes by showing that the triumph of oppression is temporary and a sure pledge of its inevitable fall.

So much attention is here given to *The Revolt of Islam* because of the influence on it of a love story—*The Missionary*, by Miss Owenson—an influence which up to the present has escaped the notice of Shelley students.⁵³ In a letter to Hogg, dated June 27, 1811, Shelley writes "the only thing that has interested me, if I except your letters, has been one novel. It is Miss Owenson's *Missionary*, an Indian tale; will you read it? It is really a divine thing; Luxima, the Indian, is an angel. What a pity we cannot incorporate these creatures of fancy; the very thoughts of them thrill the soul! Since I have read this book, I have read no other."⁵⁴ This tale is a very striking one, and it is not strange that Shelley made its philosophy his own. The descriptions are so vivid, the tale so simple, and the experiences recorded apparently so true, that it takes a maturer mind than Shelley's to lay bare the fallacies of the work and to unmask its half truths. No outline of the story can give an idea of its strength. In the beginning of the seventeenth century Hilarion Count d'Acugna of the royal house of Braganza joins the Franciscans, and on account of his zeal and piety is known as "the man without a fault." He is full of zeal for the salvation of souls and goes to India to convert pagans to Christianity. "Devoted to a higher communion his soul only stooped from heaven to earth, to relieve the sufferings he pitied, or to correct the errors he condemned; to substitute peace for animosity . . . to watch, to pray, to fast, to suffer for all. Such was the occupation of a life, active as it was sinless." Passages like the above serve as sugar coating for the following: "Hitherto the life of the young monk resembled the pure and holy dream of saintly slumbers, for it

⁵³"Toutes les sources de "Laon and Cythna" n'ont pas été explorées: celles qui l'ont été paraissent peu sûres et peu importantes: la fête de la Fédération du V^e chant rappelle son modèle français, et l'idéale peinture des Ruines de Volney; la grotte où Cythna est enchaînée—comme la caverne d'Asie dans Prométhée peut être due à un souvenir de The Cave of Fancy de Mary Wollstonecraft; les échos de Byron, et certains prétendent de l'Imagination de notre Delille semblent peu discernables."—Koszul, *La Jeunesse de Shelley*, 1910, p. 366.

⁵⁴Hogg's *Life of Shelley*, ed. 1906, p. 233.

was still a dream; splendid indeed, but unsubstantial, dead to all those ties which constitute at once the charm and the anxiety of existence, which agitate while they bless the life of man, the spring of human affection lay untouched within his bosom and the faculty of human reason unused within his mind. . . . Yet these feelings though unexercised were not extinct; they betrayed their existence even in the torpid life he had chosen, etc." The missionary spends some time at Lahore studying the dialects of Upper India under the tutelage of a Pundit. During his stay there the Guru of Cashmere comes to Lahore for the ceremony of Upaseyda. He is accompanied by his beautiful and accomplished granddaughter, Luxima, the Prophetess and Brachmachira of Cashmere.

The Pundit tells the missionary about the wonderful influence that the Guru's granddaughter, Luxima, has over the people of the place, just as the old man of *The Revolt of Islam*, who represents Shelley's teacher, Dr. Lind, tells Laon about the extraordinary influence of Cythna on the people she meets. "The Indians of the most distinguished rank drew back as she approached lest their very breath should pollute that region of purity her respiration consecrated, and the odour of the sacred flowers, by which she was adorned, was inhaled with an eager devotion, as if it purified the soul it almost seemed to penetrate." The Pundit says that "her beauty, her enthusiasm, her graces, and her genius, alike capacitate her to propagate and support the errors of which she herself is the victim." The old man tells Laon that Cythna—

Paves her path with human hearts, and o'er it flings
The wildering gloom of her immeasurable wings.

At the ceremony of Upaseyda, which the Guru holds, disputants of various sects put forth the claims of their respective religions. "A devotee of the Musuavi sect took the lead; he praised the mysteries of the Bhagavat, and explained the profound allegory of the six Ragas. . . . A disciple of the Vedanti school spoke of the transports of mystic love, and maintained the existence of spirit only; while a follower of Buddha supported the doctrine of matter, etc." The missionary takes advantage of this opportunity to tell them about

Christianity. "The impression of his appearance was decisive, it sank at once to the soul; and he imposed conviction on the senses, ere he made his claim on the understanding. . . . He ceased to speak and all was still as death. His hands were folded on his bosom, to which his crucifix was pressed; his eyes were cast in meekness on the earth; but the fire of his zeal still played like a ray from heaven on his brow." This reminds one at once of Canto IX, of *The Revolt of Islam*:

And Oromaze, Joshua, and Mahomet,
Moses and Buddah, Zerdhust and Brahm and Foh,
A tumult of strange names, which never met
Before, as watchwords of a single woe,
Arose; each raging votary 'gan to throw
Aloft his armed hands, and each did howl
"Our God alone is God!"—And slaughter now
Would have gone forth, when from beneath a cowl
A voice came forth, which pierced like ice through every soul.

'Twas an Iberian priest from whom it came
A zealous man, who led the legioned west,
With words which faith and pride had stopped in flame,
To quell the unbelievers . . .

He ceased, and they
A space stood silent, as far, far away
The echoes of his voice among them died;
And he knelt down upon the dust, alway
Muttering the curses of his speechless pride.

There is a striking resemblance between this cowed Iberian priest and the Iberian Franciscan of *The Missionary*.

The missionary looked to the conversion of the prophethess as the most effectual means of accomplishing the conversion of the nation. With this end in view he goes to Cashmere, and unexpectedly comes upon Luxima one morning, praying at a shrine. "Silently gazing in wonder upon each other, they stood finely opposed, the noblest specimens of the human species . . . ; she, like the East, lovely and luxuriant; he, like the West, lofty and commanding; the one, radiant in all the luster, attractive in all the softness which distinguishes her native regions; the other, towering in all the energy, which marks his ruder latitudes." They meet again and again, and

the result is they fall in love with each other. It is significant from the point of view of the influence of the *Missionary* that in Alastor Shelley meets his ideal love "in the vale of Cashmire." The way the novelist develops the progress of this sentiment, which both the priest and the priestess had vowed to suppress, can scarcely be surpassed. She describes how their new mode of feeling was opposed by their ancient habits of thinking, and how their minds "struggling between a natural bliss and a religious principle of resistance, between a passionate sentiment and an habitual self-command, become a scene of conflict and agitation."

Old age with its gray hair,
And wrinkled legends of unworthy things
And icy sneers is nought; it cannot dare
To burst the chains which life forever flings
On the entangled soul's aspiring wings.⁵⁵

Luxima succumbed to the warfare. She overcame the traditions and laws by which she was bound; and hence Shelley's great admiration for her. She embraced Christianity less in faith than in love. She did not feel guilty because she thought her sentiments of love were true to all life's natural impulses. The missionary, on the other hand, must have excited in Shelley pity for the man and hatred for the institutions which stood in the way of their happiness. "He had not, indeed, relinquished a single principle of his moral feeling—he had not yet vanquished a single prejudice of his monastic education; to feel, was still with him to be weak; to love, a crime; and to resist, perfection." Luxima is excommunicated, deprived of caste and declared a wanderer and an outcast upon the earth. They both elude their pursuers and join a caravan which is on its way to Tatta. On their journey the missionary tells her that they must soon separate, as duty demands that he continue the work of his ministry. He will see to it that she is well cared for in a convent at Tatta. Luxima upbraids him for his selfishness. He replies that it is not the prospect of his degradation and humiliation which deters him from staying with her, but the thought that by so doing he will commit a crime—break his vows. "Pity then," the missionary says,

⁵⁵*The Revolt*, Canto II, st. 33.

"and yet respect him who, loving thee and virtue equally, can never know happiness without nor with thee—who thus condemned to suffer without ceasing submits not to his fate, but is overpowered by its tyranny, and who alike helpless and un-resigned opposes while he suffers and repines while he endures." Contineny was unintelligible to Shelley, and he criticizes it in Canto XII as follows:

. . . that sudden rout

One checked who never in his mildest dreams
Felt awe from grace or loveliness, the seams
Of his rent heart so hard and cold a creed
Had seared with blistering ice; but he misdeems
That he is wise whose wounds do only bleed
Only for self; thus thought the Iberian priest indeed
And others too thought he was wise to see
In pain and fear and hate something divine;
In love and beauty no divinity.

Shelley believed that "the worthiness of every action is to be estimated by the quantity of pleasurable sensation it is calculated to produce,"⁵⁶ that the ideal of man was to love and to be loved. Luxima says: "Be that heaven my witness that I would not for the happiness I have abandoned and the glory I have lost, resign that desert whose perilous solitudes I share with thee. Oh! my Father, and my friend, thou alone hast taught me to know that the paradise of woman is the creation of her heart; that it is not the light or air of heaven, though beaming brightness and breathing fragrance, nor all that is loveliest in Nature's scenes, which form the sphere of her existence and enjoyment! It is alone the presence of him she loves; it is that mysterious sentiment of the heart which diffuses a finer sense of life through the whole being; and which resembles, in its singleness and simplicity, the primordial idea which in the religion of my fathers is supposed to have preceded time and worlds, and from which all created good has emanated."⁵⁷

In the preface to *The Revolt of Islam* Shelley writes that he "sought to enlist the harmony of metrical language . . . and the rapid and subtle transitions of human passion in the cause

⁵⁶Notes to *Queen Mab*.

⁵⁷P. 210.

of a liberal and comprehensive morality." For this purpose he chose "a story of human passion in its most universal character, diversified with moving and romantic adventures and appeal, in contempt of all artificial opinions or institutions to the common sympathies of every human breast. What is the *Missionary* but "a story of human passion appealing in contempt of all artificial opinions or institutions to the common sympathies of every human heart?" When *The Revolt of Islam* first appeared, Laon and Cythna were brother and sister. Their love like that of the missionary and priestess is considered illicit. Not only are the motifs of both very similar, but many of the incidents are identical. The influence of the *Missionary* on the *Revolt* will perhaps appear more clearly if we put these incidents in parallel columns. In the second canto—

Laon and Cythna must part
that they may spread their doc-
trines among men.

Cythna says:

"We part! O Laon, I must dare,
nor tremble
To meet those looks no more!
Oh heavy stroke
Sweet brother of my soul! can
I dissemble
The agony of this thought?"

Laon and Cythna are seized by
the officers of the State, and dur-
ing the struggle Laon overcomes
three of the tyrant's soldiers in
defense of Cythna.

"—a feeble shriek
It was a feeble shriek, faint, far,
and low
Arrested me—my mien grew calm
and meek—
'Twas Cythna's cry."

After the overthrow of the ty-
rant Othman the people demand
that he be put to death.

When the missionary tells Lux-
ima that they must separate, in
order that he may continue the
work of his ministry, Luxima
says she will not long endure the
agony of separation. "Thinkest
thou," she exclaims, "that I shall
long survive his loss for whom I
have sacrificed all?"

The missionary and Luxima are
seized by the officers of the In-
quisition, and the missionary over-
comes three soldiers in defense
of Luxima.

"But the feeble plaints of Lux-
ima, who was borne away in the
arms of one of the assailants re-
called to his bewildered mind a
consciousness of their mutual suf-
ferings and situations."

Their fellow travelers boldly ad-
vanced to rescue the missionary
and Luxima, and awaiting his or-
ders, asked: "Shall we throw
those men under the camels' feet
or shall we bind them to those
rocks and leave them to their
fate?"

Laon answers:
 "What do ye seek? What fear
 ye," then I cried,
 Suddenly starting forth, 'that ye
 should shed
 The blood of Othman? If your
 hearts are tried
 In the true love of freedom cease
 to dread
 This one poor lonely man.'"

From his prison Laon sees a
 ship sailing by in which he thinks
 Cythna is imprisoned.

"I knew that ship bore Cythna
 o'er the plain
 Of waters, to her blighting slavery
 sold
 And watched it with such
 thoughts as must remain un-
 told."

Cythna is imprisoned in a cav-
 ern, and her mind is deranged
 for a time.

"The fiend of madness which had
 made its prey
 Of my poor heart was lulled to
 sleep awhile."

The part taken by Laon and
 Cythna in the insurrection of the
 people has already been explained.
 Laon and Cythna are condemned
 to death through the instigation
 of the priests.

The morning of Laon's execu-
 tion has arrived.

"And see beneath a sun-bright
canopy,
 Upon a platform level with the
 pile,
 The anxious Tyrant sit enthroned
 on high
 Girt by the chieftans of the host.

*There was silence through the host
 as when*

An earthquake trampling on some
 populous town,
 Has crusht ten thousand with
 one tread, and men
 Expect the second.

.

"The missionary cast on them a
 glance of pity and contempt and
 looking round him with an air at
 once dignified and grateful, he
 said: 'My friends, my heart is
 deeply touched by your generous
 sympathy; good and grave men
 ever unite, of whatever religion
 or whatever faith they may be;
 but I belong to a religion whose
 spirit is to save, not to destroy;
 suffer these men to live; they are
 but the agents of a higher power
 whose scrutiny they challenge me
 to meet.'"

On the way to Goa the mission-
 ary notices a covered conveyance
 going by in which he feels sure
 Luxima is imprisoned. "He shud-
 dered and for a moment the he-
 roism of virtue deserted him. He
 doubted not that she would be
 conveyed in the same vessel with
 him to Goa."

Luxima is imprisoned in a con-
 vent at Lahore. The exciting in-
 cidents of their arrest and sepa-
 ration had deranged her mind for
 a time.

The natives are on the point of
 rebelling, and Spanish authority
 in India is on the brink of ex-
 tinction. The missionary is con-
 demned to death, by the Inquisi-
 tion. The morning of the mis-
 sionary's execution has arrived.

"The secular judges had al-
 ready taken their seats on the
 platform, the Grand Inquisitor
 and the Viceroy had placed them-
 selves beneath their respective
canopies." The Christian mission-
 ary is led to the pile, "*the silence
 which belongs to death reigned on
 every side; thousands of persons
 were present; . . . Nature was
 touched on the master spring of
 emotion, and betrayed in the looks
 of the multitude feelings of hor-
 ror, of pity, and of admiration,
 which the bigoted vigilance of an
 inhuman zeal would in vain have
 sought to suppress.*

Tumult was in the soul of all
beside,
Ill joy, or doubt, or fear; but
those who saw
Their tranquil victim pass felt
wonder glide,
Into their brain, and became calm
with awe."

As burning torches are about
to be applied to the pyre on which
Laon is to die, a steed bursts
through the rank of the people on
which a woman sits.

"Fairer, it seems than aught that
earth can breed,
Calm, radiant, like a phantom of
the dawn.

A spirit from the caves of day-
light wandering gone.

All thought it was *God's Angel*
come to sweep
The lingering guilty to their fiery
grave.

Cythna has come not to save
Laon but to die with him.
At the sight of Cythna

"They pause, they blush, they
gaze—a gathering shout
Bursts like one sound from the
ten thousand streams
Of a tempestuous sea."

(All through the poem Cythna
exerts a wonderful influence over
the people.)

On the day of the execution
Luxima noticed a procession mov-
ing beneath her window and her
eyes rested on the form of the
missionary. "She beheld the
friend of her soul; love and rea-
son returned together." She es-
capes the vigilance of her guar-
dian, and seeks the place where
her beloved is to die. While off-
icers were binding the missionary
to the stake "a form *scarcely hu-
man* darting with the velocity of
lightning through the multitude
reached the foot of the pile and
stood before it in a grand and
aspiring attitude. . . . thus *bright
and aerial* as it stood, it looked
like a spirit *sent from heaven*
in the awful moment of dissolu-
tion to cheer and to convey to the
regions of the blessed, the soul
which would soon arise pure from
the ordeal of earthly sufferings.
The sudden appearance of the
singular phantom struck the im-
agination of the credulous and
awed multitude with superstitious
wonder. . . .

The Christians fixed their eyes
upon the cross, which glittered
on a bosom whose beauty scarcely
seemed of mortal mould, and
deemed themselves the witnesses
of a miracle wrought for the sal-
vation of a persecuted martyr,
whose innocence was asserted by
the firmness and fortitude with
which he met a dreadful death."

Luxima springs upon the pyre to
die with the missionary.

At the sight of Luxima the peo-
ple rise in rebellion.

"The timid spirits of the Hindus
rallied to an event which touched
their hearts, and roused them
from the lethargy of despair—the
sufferings, the oppression, they
had so long endured, seemed now
epitomized before their eyes in
the person of their celebrated and

"The tyrants send their armed
slaves to quell
Her power; they, even like a
thunder-gust
Caught by some forest, bend be-
neath the spell
Of that young maiden's speech,
and to their chiefs rebel."

It did not suit Shelley's purpose
to have the people use force
against the tyrants, so he makes
Cythna persuade the people

"—though unwilling her to bind
Near me among the snakes."

A priest commands the multi-
tude to seize Cythna,
"Slaves to the stake
Bind her, and on my head the
burden lay
Of her just torments . . .
They trembled, but replied not nor
obeyed

Pausing in breathless silence.

Laon escaped from his first
prison in a boat which belonged to
an old man who represents Shel-
ley's tutor at Eton, Dr. Lind.

distinguished prophetess . . . they
fell with fury on the Christians,
they rushed upon the cowardly
guards of the Inquisition who let
fall their arms and fled in dis-
may."

The officers of the Inquisition
called on by their superiors sprang
forward to seize the missionary;
"for a moment the timid multi-
tude were still as the pause of
a brooding storm."

During the confusion caused by
the insurrection the missionary
and Luxima escape in a boat
which was provided by his old
tutor, the Pundit.

(To be continued)

THE LIMITATIONS OF THE EDUCATIONAL
THEORY OF JOHN LOCKE ESPECIALLY
FOR THE CHRISTIAN TEACHER*

(Continued)

3

INTELLECTUAL TRAINING

When examining Locke's *Thoughts on Education*, we should bear in mind two things: (1) The author had no intention of writing a pedagogy for the education of the children of the people; nor had he in mind the needs of those who are preparing themselves for any of the learned professions. He states explicitly⁴⁰ that his letters were intended to be a directory for the education of a young gentleman and were originally written in compliance with the request of a solicitous father, anxious for the proper bringing up of his son. (2) Locke's directions were primarily intended for the individual method of private instruction, and are, therefore, not always applicable to the simultaneous teaching of a large number of pupils in a classroom.

The outstanding feature of the *Thoughts* is Locke's complete disapproval of the prevailing system of education, as to both matter and method. His original and independent mind grew impatient at the intellectual inertia with which the schools of his time clung to a curriculum and a method, well enough adapted to the needs of the time whence they sprang, but which had now little to commend them, save their antiquity, which the many, unfortunately, regarded as sufficient reason for their continuance.

His most emphatic disapproval falls upon the custom

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

⁴⁰Sec. 217.

of overcrowding the curriculum with the classical languages, especially Latin, as if the acquisition of one or two dead languages, were not only the most important, but in reality the only necessary as well as all-sufficient requisite for an education. For this mania to which the young are made to sacrifice seven or eight of the best years of their young lives, Locke finds no explanation, except that custom is taken as sufficient reason for the doing.

He does not, indeed, question the real value, beauty, and importance of Greek and Latin literature, but condemns the indiscriminate crowding of the educational program with Latin grammar, Latin dictation, Latin themes, Latin versification, and the endless memorizations of lengthy selections, to the neglect of that which is of more importance, not only for a gentleman in whose behalf he writes, but especially for the large majority of those who are destined for trade or a business life. He argues for the cultivation of the mother tongue. He realized that the intensive and extensive cultivation of the classical languages in the schools and universities was largely responsible for the retarded development of the vernacular in his own as well as in other countries. He points out that the structure and genius of the Latin is so radically different from that of the English tongue, that to be perfect in the former would help very little to improve the purity and facility of the student's English style.⁵⁰ He lauds the steps taken by "some of our neighbors" to promote and improve their own language, and acknowledges the notable results achieved in the matter. The Romans themselves, whose culture and civilization we admire so much, cultivated their own, not foreign tongues. "And though the Greek learning grew in credit among the Romans, towards the end of their Commonwealth, yet it was the *Roman* tongue that

⁵⁰Sec. 172.

⁵¹Sec. 168.

was made the study of their youth: Their own language they were instructed and exercised in."¹⁸⁹ "The great men among the Romans were daily exercising themselves in their own language; and we find yet upon record the names of orators, who taught some of their emperors *Latin*, though it were their mother tongue."¹⁹⁰ "'Tis plain the Greeks were yet more nice in theirs. All other speech was barbarous to them but their own and no foreign language appears to have been studied or valued amongst that learned and acute people; though it be past doubt that they borrowed their learning and philosophy from abroad."¹⁹¹

"Since it is English that an Englishman will have constant use of, that is the language he should chiefly cultivate, and wherein most care should be taken to polish and perfect his style. To speak or write better Latin than English may make a man talked of, but he would find it more to his purpose to express himself well in his own tongue, that he uses every moment, than to have the vain commendation of others for a very insignificant quality. This I find universally neglected, and no care taken anywhere to improve young men in their own language, that they may thoroughly understand and be masters of it."¹⁹²

The philosopher ridicules the attitude of the school teacher who regards attention to the quality of his pupils' English quite beneath "the dignity of one bred up among Greek and Latin," no matter how little he has of them himself—for whom English is the language of the illiterate vulgar.

But if he condemns as wasteful of time and energy the making of Latin themes, declamations, and orations, Locke is still more impatient, if that be possible, with the practice of making Latin verse. He lends but little

¹⁸⁹Sec. 189.

¹⁹⁰Sec. 189.

¹⁹¹Sec. 189.

encouragement to versification of any kind, but he believes that if anyone desire his son to study poetry, it would be far better for him to read the excellent Greek and Roman poets instead of attempting "bad verse of his own, in a language that is not his own." "And," he adds, "he whose design it is to excel in English poetry, would not, I guess, think the way to it were to make his first essays in Latin verses."¹⁷⁴

Though more than seventeen sections of his *Thoughts*, including some of the longest in the book, are either wholly or partially devoted to the Latin language, and that chiefly to adverse criticism of the current method of dealing with the subject, Locke is not by any means opposed to the proper study of the classical languages or to any foreign language, living or dead. "The more he (the young man) knows the better."¹⁷⁵ But he wants the emphasis in language work placed upon the student's mother tongue. Withal, Locke's whole scheme breathes the spirit of realism and nowhere do we find an excessive tendency towards a linguistic education, that would cultivate many tongues with scarce thoughts enough for one.

Logic is another subject, as taught in his time, which meets with Locke's disapproval. Not, however, the science itself, but the stilted formalism with which it was hedged and because he could not assent to the aim and method of the disputations connected with the teaching of it in the schools. "Right reason," he says, "is founded on something else than predicaments and predicables, and does not consist in taking in mode and figure itself."¹⁷⁶ Again, "if the use and end of right reasoning, be to have right notions and a right judgment of things, to distinguish betwixt truth and falsehood, right and wrong, and to act accordingly; be sure not to let your son be bred up in the art and formality of

¹⁷⁴Sec. 174.

¹⁷⁵Sec. 189.

¹⁷⁶Sec. 188.

disputing, either practicing it himself, or admiring it in others; unless instead of an able man, you desire to have him an insignificant wrangler, opiniator in discourse, and priding himself in contradicting others; or, which is worse, questioning everything, and thinking there is no such thing as truth to be sought, but only victory, in disputing."⁸⁸ Vives expressed the same thought, in 1519, when he attacked the method of disputation in his day. "The depraved desire of honor or money penetrated the minds of disputants, and just as in a prize fight, victory alone, not the elucidation of truth, became the aim."⁸⁹

Locke's criticism of the prevailing educational methods was not purely negative and destructive, not even largely so, but mainly constructive. He offers something definite to replace what he rejects as unsuited to the times or to the nature of the child. His is not an inflexible program of study to which every student must conform regardless of his native talent or future calling in life. He recognizes that "each man's mind has some peculiarity, as well as his face, that distinguishes him from all others; and there are possibly scarce two children who can be conducted by exactly the same method."⁹⁰ He cautions the tutor to remember that his business is not so much to teach a young gentleman all that is knowable, as to raise in him a love and esteem of knowledge, and to put him in the right way of knowing and improving himself, "when he has a mind to."⁹¹

Locke's criterion of fitness and suitability of any curriculum is, "that which is useful or necessary to a gentleman;" non-essentials should be allowed to pass, especially where there is no talent for the subject in question."⁹² Unfortunately, the term "useful," without

⁸⁸Sec. 189.

⁸⁹Cf. Watson, Vives: On Education, Cambridge 1913, p. lviii.

⁹⁰Quick's Edition of *Thoughts*, Sec. 217.

⁹¹Sec. 195.

⁹²Sec. 161.

its objective correlate, is too indefinite to be a satisfactory test. We would like to ask not only "useful" for whom, but "useful" for what? The philosopher does not mark out any specific line of activity for which he intends to fit his "young gentleman," and though he says explicitly, "a gentleman's more serious employment I look on to be study," he by no means wished to encourage a life of idle speculation, in which thought falls short of finding its complete expression in action. In section 187, he refers to a gentleman's duty and concern "diligently to apply himself to that wherein he may be serviceable to his country."

When we examine the whole range of subjects whose worth and method are discussed, we arrive at the conclusion that *ethics, history, "the general part of civil law," English Law, Latin, and a good command of English*, together with what is implied in these or required as a preparation, constitute in Locke's estimation the most desirable course for his pupil. To this we may add, as electives, the first six books of Euclid, accounting, shorthand, natural philosophy, astronomy, French, Greek, dancing, drawing, music, and manual training.

He calls history "the great mistress of prudence and civil knowledge," and regards it "to be the proper study of a gentleman, or man of business in the world."⁸³ With it he links geography and chronology, "which rank the actions of mankind into their proper places of time and country, and, without which, history would be only a jumble of matters of facts," but ill retained and very little useful. The "general part of civil law and history are studies which a gentleman should not barely touch at, but constantly dwell upon, and never have done with. A virtuous and well-balanced young man, that is well-versed in the general part of civil law (which concerns not the chicane of private cases,

⁸³Sec. 182.

but the affairs and intercourse of civilized nations in general, grounded upon principles of reason) understands Latin well, and can write a good hand, one may turn loose into the world with great assurance that he will find employment and esteem everywhere."⁶⁴ English law in particular, he considers necessary for a gentleman, "whose business is to seek *the true measures of right and wrong*."⁶⁵

If he made such a strong plea in behalf of a practical course in English, it was because of the woeful neglect into which the subject had fallen and the unnatural methods pursued in the little that was taught. "There can scarce be a greater defect in a gentleman," he says, "than not to express himself well, either in writing or speaking. But yet, I think, I may ask my reader, whether he doth not know a great many, who live upon their estates, and as, with the name, should have the qualities of gentlemen, who cannot as much as tell you a story as they should, much less speak clearly and persuasively in any business? This I think not be so much their fault, as the fault of their education. . . . They have been taught rhetoric, but yet never taught how to express themselves handsomely with their tongues or pens in the language they are always to use; as if the names of the figures that embellished the discourse of those who understood the art of speaking, were the very art and skill of speaking well."⁶⁶ "If any one among us," he adds, "have a facility or purity more than ordinary in his mother tongue, it is owing to chance, or his genius, or anything rather than his education or any care of his teacher."⁶⁷ The history of English literature is replete with illustrations to confirm Locke's contention.

⁶⁴Sec. 186.

⁶⁵Here we have the utterance of a principle or norm of right and wrong that has since infected the whole domain of British economic life as well as her national and international policy.

⁶⁶Sec. 189.

⁶⁷Sec. 189.

While Locke insists in making the curriculum more rational and real, he is equally urgent in his advocacy of more natural and efficient methods of instruction. He lays it down as a principle that, "children should not have anything like work, or serious, laid on them."⁶⁸ The utter lack of interest in books and learning evinced by the majority of men all the rest of their lives is attributed by Locke to the injury done to their minds and bodies, by "being tied down to their books in an age at enmity with all such restraint." . . . "'Tis like a surfeit," he says, "that leaves an aversion behind not to be removed."⁶⁹ Again he says, "none of the things they are to learn, should be made a burden to them, or imposed on them as a task. Whatever is so proposed, presently, becomes irksome; the mind takes an aversion to it, though before it were a thing of delight or indifference."⁷⁰ "To things we would have them learn, the great and only discouragement I can observe, is, that they are called to it, 'tis made their business, they are teased and chid about it, and do it with trembling and apprehension; or, when they come willingly to it, are kept too long at it, till they are quite tired: All which intrenches too much on that natural freedom they extremely affect."⁷¹ Above all, children should never learn to associate the idea of pain and punishment with the thought of books and study.

On the contrary, the things to which we would draw children, "should be ordered so, that they insinuate themselves into them as the privilege of an age or condition above theirs; then ambition, and the desire still to get forward and higher and higher, and to be like those above them, will set them to work, and make them go on with vigour and pleasure; pleasure in what they have

⁶⁸Sec. 149.

⁶⁹Sec. 149.

⁷⁰Sec. 73.

⁷¹Sec. 76.

begun by their own desires, in which the enjoyment of their dearly beloved freedom will be no small encouragement to them. To all which, if there be added the satisfaction of credit and reputation, I am apt to think there will need no other spur to excite their application and assiduity, as much as is necessary. I confess, there needs patience and skill, gentleness and attention, and a prudent conduct to attain this at first. But why have you a tutor, if there needed no pains?"⁷²

"I have always had a fancy that *learning* might be made a play, and recreation to the children; and that they might be brought to desire to be taught, if it were proposed to them as a thing of honor, credit, delight, and recreation, or as a reward for doing something else; and if they were never chid or corrected for the neglect of it."⁷³ As confirming this contention, he cites the example of the Portuguese, who have roused such "emulation among their children, to learn to read and to write, that they cannot keep them from it." He goes even further when he says, that children "should seldom be put about doing even those things you have got an inclination in them to, but when they have a mind and disposition to it."⁷⁴ It only wearies them to no purpose. "Change of temper should be carefully observed in them, and the favorable seasons of aptitude and inclination be heedfully laid hold on; and if they are not often enough forward of themselves, a good disposition should be talked into them, before they be set upon anything. This I think no hard matter for a discreet tutor to do, who has studied his pupil's temper, and will be at a little pains to fill his head with suitable ideas, such as may make him in love with the present business. By this means a great deal of time and tiring would be saved: For a child will learn three times as much when

⁷²Sec. 76.

⁷³Sec. 146.

⁷⁴Sec. 74.

he is in tune, as he will with double the time and pains when he goes awkwardly, or is dragged unwillingly to it. If this were minded as it should, children might be permitted to weary themselves with play, and yet have time enough to learn what is suited to the capacity of each age. But no such thing is considered in the ordinary way of education, nor can it well be. That rough discipline of the rod is built upon other principles, has no attraction in it, regards not what humor children are in, nor looks after favorable seasons of inclination. And, indeed, it would be ridiculous, when compulsion and blows have raised an aversion in the child to his task, to expect he should freely of his own accord leave his play, and with pleasure court occasions of learning, whereas, were matters ordered right, learning anything they should be taught, might be made as much a recreation to their play, as their play is to their learning. The pains are equal on both sides. Nor is it that which troubles them; for they love to be busy, and the change and variety is that which naturally delights them. The only odds is, in that which they call play they act at liberty, and employ their pains (whereof you may observe them never sparing) freely; but what they are to learn is forced upon them, they are called, compelled, and driven to it. Get them but to ask their tutor to teach them, as they do often their play-fellows instead of calling upon them to learn, and they being satisfied that they act freely in this as they do in other things, they will go with as much pleasure in it and it will not differ from their other sports and play. By these ways, carefully pursued, a child may be brought to desire to be taught anything you have a mind he should learn."⁷⁵

Locke foresees that this method will not work with all; that there are, in fact, children in whom these "seasons of aptitudes and inclination" occur so rarely or at

⁷⁵Sec. 74.

such irregular intervals, that waiting upon them would result in a complete neglect of their improvement and tend to cultivate and confirm habits of idleness and sloth. Here our philosopher is confronted with a most ordinary difficulty and he solves it in the most ordinary fashion—he forgets his fundamental principle. He tells us to give these children at such times, “when they are by laziness unbent, or by avocation bent another way,” a lesson in self-mastery by “endeavoring to make them buckle to the thing proposed.”⁷⁶ In section 87, he teaches us in plain words how to succeed in this attempt: “And if they (milder methods) will not prevail with him to use his endeavors, and do what is in his power to do, we make no excuses for the obstinate. Blows are the proper remedies for those. . . . He that wilfully neglects his book, and stubbornly refuses anything he can do, required of him by his father, expressing himself in a positive serious command, should not be corrected with two or three lashes, etc.”

Nevertheless, Locke rightly distinguishes between punishment thus administered and the brutal habit of “setting children a task, and whipping them without any more ado if it be not done, and done to our fancy.”⁷⁷

Following out his plan of making study play and sport, Locke proposes to commence the teaching of reading to a child as soon as he can talk. He suggests to paste the letters of the alphabet upon the faces of a twenty-four sided polyhedron. This he would have others play with, throwing for an *A* or *B*, etc., in the way men throw dice for a seven or eleven, and he would not have the child understand that it is anything but a play for older persons, in order thus to tempt him to it indirectly. To keep in the child's mind the idea of play, permitted only at times, the toy should be placed

⁷⁶Sec. 74.

⁷⁷Sec. 78.

out of his reach when playtime is over. Begin with two or three letters and add others, few at a time, until all the letters are known. Then by substituting syllables for letters and still adhering to the idea and mode of play, the child may learn to read, without knowing how he did so.

When far enough advanced by such methods, place in his hands some entertaining book, like Aesop's *Fables*, preferably an illustrated edition, so that the knowledge of visible objects may enter into the mind through the proper sense. Awaken and intensify his interest in his newly acquired art by talking to him about the stories he has read and hearing him reciting them. Later on stories from the Bible, in a form suitable to the child's capacity, will make interesting as well as instructive reading. As soon as he can read you may teach him penmanship by the tracing method. By the time the child can speak English, he may be taught foreign languages, French first and later on Latin; both by the conversational method, exclusively. The grammar of any language should not be considered till the pupil can speak it. Where the tutor is not sufficiently familiar with the Latin to use the colloquial method, let him read an inter-linear with his pupil. When a moderate knowledge of Latin has been acquired in this way, the pupil may be advanced to the reading of some easy text, such as Justin or Eutropius, making free use of the English translation if he please. There can be no objection to this, he argues, because "Languages are only to be learned by rote," so that at the thought of the things we would speak of, the tongue falls into the proper expression without the intermediary of grammatical rules. The grammar of a language is not necessary except as a preparation for rhetoric in the case of one who desires to make a critical study of that language. For a reading knowledge of the tongue, grammar may very well be dispensed with."⁷⁸

⁷⁸Vide Sec. 169.

Locke gives proof of his realistic tendency when he says that, "the learning of Latin being nothing but the learning of words," we should "join as much real knowledge with it" as possible. He suggests to connect with it the study of minerals, plants, animals, and especially geography, astronomy, and anatomy.

He insists that the study of English be made practical by frequent theme writing, preceded by oral composition and extemporaneous speaking upon subjects with which the pupil is familiar. The rules for practice should be few and the models for imitation the very best.

Locke considers arithmetic "the easiest, and consequently the first sort of abstract reasoning, which the mind commonly bears or accustoms itself to . . . a man cannot have too much of it, nor too perfectly."⁸⁰

SUMMARY

Locke's educational endeavors were directed in the first place in favor of more realism and less formalism in the curriculum.

With him, thought had greater value than its expression and held precedence in every educational process. Consistent with this principle he advocated greater emphasis on the content subjects and the things that will be useful to the pupil in after life. A practical course in English is to take the precedence over the pursuit of any foreign language, living or dead.

But the matter and the method of an educational program must be adapted not only to the actual conditions of life, but to the needs and aptitudes of the individual student as well.

The shortest and the easiest road to knowledge is the best. The direct way to knowledge is the shortest. "Draw from the springhead, and take not things at second hand."⁸⁰

⁸⁰Sec. 180.

⁸⁰Sec. 195.

The way is made easy: directly by separating every educational act into its simplest elements possible,⁸¹ and then proceeding gently and insensibly one step at a time, so as to avoid all confusion; indirectly by the element of interest which heightens mental power. Study can be made as interesting as play. "The pains are equal on both sides."⁸² The essential idea of play as applied to study is that of voluntary activity in which the element of variety serves to make one occupation a rest and recreation to another. It is the teacher's business to stimulate direct as well as indirect interest in his subject, and to attune the student's mind to the work in hand. For this purpose "he should make the child comprehend, as much as may be, the usefulness of what he teaches him, and let him see, by what he has learnt, that he can do something which he could not do before; something, which gives him some power and real advantage above others who are ignorant of it."⁸³

The kindly personality of the educator often exercises as powerful an influence toward eliciting effort as does the intrinsic interest of the subject. But it is not enough for the educator to be methodical himself, he should likewise instruct his pupils in the proper methods of study so as to smoothen the way, should they at any time desire to pursue further on the way to learning.

Lastly, the educator must ever bear in mind that his business is not so much to impart to his pupil all that is knowable, as "to raise in him a love and esteem of knowledge; and put him in the right way of knowing and improving himself, when he has a mind to it."⁸⁴

(To be continued)

⁸¹Sec. 160.

⁸²Sec. 74.

⁸³Sec. 167.

⁸⁴Sec. 195.

EDUCATIONAL NOTES.

NATIONAL CATHOLIC WELFARE COUNCIL, BUREAU OF EDUCATION.

An informal opening of the Bureau of Education of the National Catholic Welfare Council was held at noon Wednesday, January 26, at its headquarters, 1314 Massachusetts Ave., N. W. Representatives of all national education agencies with headquarters in the District of Columbia were invited. This includes approximately twenty-five organizations. Rev. Father John J. Burke, General Secretary of the Administrative Committee of the National Catholic Welfare Council, and A. C. Monahan, Director of the Bureau of Education, spoke briefly concerning the purpose of the Bureau. Dr. P. P. Claxton, U. S. Commissioner of Education, responded for the guests. Luncheon was served.

The Bureau of Education of the National Catholic Welfare Council is immediately under the direction of the Department of Education of the Council, with the Most Reverend Austin Dowling, Archbishop of St. Paul, as Chairman.

(1) The purpose of the Bureau is to serve as:

I. A clearing house of information concerning Catholic education and Catholic education agencies—for Catholic educators and students, and for the general public.

II. An advisory agency to assist Catholic education systems and institutions in their development.

III. A connecting agency between Catholic education activities and Government education agencies.

IV. An active organization to safeguard the interests of Catholic education.

(2) It will establish and maintain relations with the officials in charge of the diocesan parochial school systems, with the officers in charge of schools maintained by religious orders, and with individual Catholic schools, colleges, universities, seminaries, novitiates, and teacher training institutions. Also, it will maintain relations with Federal educational agencies, such as the United States Bureau of Education, the Federal Board of Vocational Education; with national education organiza-

tions, such as the National Education Association, the American Council on Education; with education foundations, such as the Rockefeller Foundation, the Carnegie Foundation for the Advancement of Teaching, etc.

(3) The Bureau will collect full information concerning Catholic schools and colleges and other institutions of learning, which it will be prepared to furnish to Catholic educators, to the United States Bureau of Education, and to the general public. It will publish an annual directory of Catholic schools and school officials. It will be prepared to give information relative to individual schools to persons needing such information, particularly to parents seeking schools for their children. It plans to be prepared to give advice to Catholic educators relative to education methods, equipment, building, organization, supervision, and teaching. It plans to assist Catholic schools in finding teachers, and to assist qualified teachers in finding positions.

(4) The Bureau of Education of the National Catholic Welfare Council believes in public education, and the public school system. It will be ready to cooperate in all desirable movements for the improvement of public schools, provided such movements will not curtail the rights of the people to maintain and patronize private and parochial schools. It will stand upon the platform that it is the duty of every American citizen to contribute to the support of public schools, but it is his right to send his children to any type of school he may wish, provided such school is truly American in its teachings.

It believes that religious education is an essential part of the general education of every child, whether Catholic or not. It believes that right living and good government depends more upon a knowledge and the practice of the laws of God than upon general education without such knowledge. It believes that morality results from religious convictions rather than from knowledge of social diseases. Therefore it will assist in providing religious education for Catholic children attending public schools, and it will be ready to join with other church organizations in their endeavors to provide religious education for children of their own religious denomination.

(5) The Director of the newly established Bureau of Educa-

tion of the National Catholic Welfare Council is Arthur C. Monahan, who for over twenty years has been connected with public education as a public school teacher and supervisor and a specialist in the United States Bureau of Education. He has just completed three years' service as a major in the United States Army, in charge of the educational work for the rehabilitation of disabled soldiers in Army hospitals. During over seven years' experience in the United States Bureau of Education he personally investigated school conditions in practically every State in the Union, in several Provinces of Canada, and in several European countries. He has, therefore, an extensive knowledge of general economic and educational conditions throughout North America and much of Europe. He is the author of a large number of Government and other publications on education, particularly on school organization, administration, and support.

NEW JERSEY STATE DEPARTMENT OF HEALTH, BUREAU OF CHILD
HYGIENE

POST GRADUATE COURSE IN CHILD HYGIENE

Standards for child hygiene nursing advanced a step in November when a Post Graduate Course in Child Hygiene opened at the State Normal School at Trenton, N. J. The course has been arranged at the suggestion of the New Jersey State Department of Health in cooperation with the State Normal School. Training is given in fundamentals of child care, in applied hygiene, in social case work, and in the many other phases of public health work with which child hygiene nurses come in contact, in their direct relation to child hygiene work.

Most of the success of a child hygiene nurse depends on her ability to teach the mother how to take care of herself and her baby, and the school child what to look out for. So pedagogy has been given a prominent place in the program of the course. Lectures will be given describing the various child caring institutions and resources of the State, counties, cities, and towns, so that the child hygiene nurse will be able to refer to the proper agency cases that come to her notice that need attention. Similarly, labor conditions will be presented to give the nurse a bet-

ter understanding of the actual facts in regard to laws in New Jersey for the protection of pregnant women, married and unmarried, and for the elimination of child labor.

Housing laws and sanitation problems will be presented, with the view of giving the child hygiene nurse the necessary information on which to base her observations and suggestions when she comes in contact with violations of municipal ordinances in her daily visits in the homes of families in her district. Specialists will give instruction concerning what preventive measures can be taken by the child hygiene nurse towards the control and elimination of contagious diseases, including tuberculosis and venereal diseases.

Other subjects on the program include prenatal care, school hygiene, home economics, oral hygiene, mental hygiene, baby keep-well stations, and home visiting, pediatrics and child hygiene, vital statistics and records.

Instruction is given on successive Fridays for sixteen weeks from 9:00 a. m. to 4:00 p. m. The lectures and conferences will be supplemented by fifteen sessions of field work which will include visits of inspection to important centers of sanitary administration, to the State Laboratory, and to specialized clinics and welfare centers, although some of the laboratory demonstrations and practical exercises will be given at the Normal School.

The comprehensiveness of the course has been made possible by the active cooperation of all divisions of the Health Department and of the faculty of the Trenton Normal School, as well as of specialists in certain fields.

That the benefits accruing from the course will be far-reaching is assured by a registration of fifty-six child hygiene nurses, who have their fields of operation in every section of the State, and who will thus be able to bring to their work a heightened interest and a broader knowledge and understanding of their immediate problems.

This is the first time, according to the Children's Bureau of the U. S. Department of Labor, that child hygiene nurses employed by a State department of health have been given an opportunity of this nature.

WAR DEPARTMENT, ADJUTANT GENERAL'S OFFICE

The most inspiring and, at the same time, the most popular slogan used by our troops during the World War is embraced in the unpretentious words "Let's Go."

This is the valuable judgment of Col. Edward L. Munson, Chief of the Morals Branch, General Staff, and a discerning and appreciative student of soldier psychology. Colonel Munson, as organizer and head of this branch during the War, seems qualified as an expert on questions of this character and he backs his opinion in the following words:

"My conviction on this subject—a subject that is of real importance to students of military morale—is based on the almost unanimous verdict of those who served with troops, reinforced by the judgment of many who have looked at the question from other angles. The appeal 'Let's Go' combines all the necessary psychological elements of a military slogan. Other popular phrases used by our troops unquestionably had their effect in reviving flagging spirits and in cheering tired men, but none seems so typically American, so broad, and so satisfying.

"'Let's Go' stimulates at one and the same time more of the basic instincts that govern human behavior than probably any other military catch phrase. It implies action, and therefore stirs the instinct of self-assertion. The movement it embodies stimulates the migratory instinct, common to man as well as birds, animals, and fishes—the desire to seek new surroundings. Through community of such action, it rouses the instinct of gregariousness. As to what will be found at the end of the road, it piques the instinct of curiosity and embodies adventure. The completion of the task involves expression of the instinct of constructiveness, of a good job to be well done. If addressed to an organization which is part of a larger command, it brings up a concept of emulation depending on the instinct of rivalry. The task is to be pushed to the end, if necessary, in a fighting sense, and hence the instinct of pugnacity is awakened.

"The slogan contains no word of command, no stern admonition; it does not impose itself upon the will of the hearer. It calls rather for companionship, for voluntary action and con-

tribution on the part of the soldier, for a concerted movement prompted by mutual desire.

"My analysis may not be a correct one, but correct or not, I am certain that 'Let's Go' was used spontaneously under all circumstances and always with an encouraging response. Other slogans were adopted from time to time by various contingents of the Expeditionary Force and by units serving in this country, but none of them quite filled the place of the one now under discussion. 'Where do we go from here?' was not an unusual sentence during the War and eyewitnesses tell us that the song by that name was sung quite cheerfully as the transport *Tuscania* sank into the waters of the British Channel. 'When do we eat?,' 'Who won the War?,' and 'Where are the Ships?' were three sentences many times repeated by American soldiers, but they were usually used in a satirical vein and formed an outlet for the distinct and individual humor of our troops; but for everyday use, in rest, or battle, the slogan 'Let's Go' stands foremost as the strongest stimulus to mind and hence to bodily effort."

REVIEWS AND NOTICES

School and Home Gardening. A text-book for young people, with plans, suggestions and helps for teachers, club leaders and organizers. By Kary Cadmus Davis, Ph.D., Philadelphia: J. B. Lippincott Co. 1918. Pp. XVII and 353.

This is a charming little volume—well planned and well illustrated and can scarcely fail to prove interesting and helpful to both parents and children wherever there is a possibility of a home garden in a city lot or in the country. The child's interest is easily aroused and many valuable qualities of character may be developed with the aid of a home garden. The child is naturally interested in growing things, particularly if they are his own, and through them he learns many lessons of great value to him in his effort to understand the world around him. Habits of persistent care and thrift are nourished and the joy of reaping where he has sown will not be lost upon the development of his character in other directions.

Fairy Stories My Children Love Best of All. By Edgar Dubs Shimer. New York: Lloyd Adams Noble. 1920. Pp. 277.

Some years ago President G. Stanley Hall is reported to have said that the lives of the saints might be substituted with great profit for fairy tales in the child's education. One is tempted to wonder whether he considered the lives of the saints as a high order of fairy tale or whether he accepted them as a chronicle of absolute facts. If the former was his meaning, the lovers of the lives of the saints will not be flattered, and if the latter, the lovers of childhood will be shocked. Fairies are among the most valued possessions of children, and it would not only be a cruel shock to their feelings to have the race destroyed but their imagination would suffer an arrest of development. Of course, there are fairy tales and

fairy tales. When a fairy tale is properly handled it is a voice of nature personified. Its gracious form lends wings to a child's imagination while the fairy conducts him to the pot of gold where the rainbow ends, to the great treasury of kindness and goodness, to wonderland and to do all the splendid things that are constantly happening. But when a fairy tale is bungled, and when the radiant creature is loaded as if he were a donkey with a clumsy moral luggage of would-be preachers, there is little to be said in its favor. One wonders why the story of the Three Bears is called a fairy tale for no gracious fairy makes her appearance. There are just three, fat, impossible beasts, that behave neither like beasts nor like fairies. The present author begins his volume with a continuation of the usual story of the Great-Big Bear and the Middle Sized Bear and the Little Bear. He shows his originality by renaming Goldilocks Silverhair, which few will accept with approval. Somehow it doesn't seem quite right to cut off the golden locks and to have the little maid steal her grandmother's wig. This story begins where the usual story ends and gives us not a very inspiring retaliation of the three bears visiting Silverhair's home, sampling her food, breaking her furniture, and escaping unhurt. One wonders why such stories are told. The mere moral lesson of tit for tat would seem to be the only motive, and the doctrine of an eye for an eye has rather been discounted by Christianity which we hope the children should absorb instead of the ancient doctrine which it has displaced.

The second place is given to a story of the Fox and the Crab. It also seems to lack the character of a fairy tale. It is more nearly in the fable form in which animals are made to act out wise tricks and indulge in sharp practice.

An Ethical System. Based on the laws of nature. By M. Deshumbert. Translated from the French by Lionel Giles, M.A., D. Litt. with a Preface by C. W. Saleby, F. R. S. Edin. Chicago: The Open Court Publishing Company. 1917. Paper. Pp. 231.

This work is frankly materialistic. We are told in the preface "the line of Spencer and Darwin is not extinct. In France, M. Bergson, in Sweden Miss Ellen Key, are making contribution to the theory and the practice of that Religion of Life which is founded in its modern form upon the evolutionary ethics of Spencer and Darwin. It is in this high company, clearly, that M. Deshumbert must be placed."

The translator tells us that when this book first fell into his hands his "interest was aroused by the quotations from Chinese philosophers which appear on the first page. Having made some slight study of Taoism, I was especially struck by certain points of resemblance and the theory so clearly expounded in the present treatise. On closer examination, indeed, it appears that the aims of Taoism are practically identical with those professed by the author of *La Morale*, namely, the rejection of artificial codes of morality and the following of Nature herself as our only trustworthy guide."

Not only does the author reject all dogmatic foundations for morality but he rejects conscience, which after all is a voice of nature. To illustrate how untrustworthy conscience is he says: "we know that amongst many savage tribes it is the duty of the son to kill his father as soon as old age begins to show its weakening influence on the physical condition of the latter. With these communities it is an article of belief that the dead before attaining to paradise have to cross immense regions inhabited by evil spirits and ferocious beasts. A dutiful young man obeyed his conscience in killing his relatives before age made them too weak to defeat the cruel beings who resisted their progress. Should a son refuse to assist his father's entrance into heaven, and thus fulfill an elementary duty, he would assuredly feel the stings of a guilty conscience, reproaching him with his want of filial love, and his heart would be filled with remorse."

We are told further that cannibalism was imposed on many

peoples as their fundamental duty of conscience. From all this, of course, the shocked reader will conclude that dogmas and religious beliefs are extremely dangerous foundations for morality, and that conscience is a most treacherous of guides. The system of ethics built up by such minds is, indeed, an object of our curiosity. It belongs with very primitive man lost in the wilderness of his own musings and is furbished and furnished forth today to assist those who, in losing their faith in Christianity, have dropped back to the plane of morality on which the primitive savages of the Stone Age may be supposed to have lived.

THOMAS EDWARD SHIELDS.

High Benton. By William Heyliger. New York: D. Appleton and Co. 1919. Pp. 317.

This is a wholesome story of a boy's development in school, the play of good and evil influences and the triumph of the right and the permanent influence of a wise teacher who is patient and who does not lose faith.

Common Science. By Carleton W. Washburne. Yonkers-on-Hudson: World Book Company. 1920. Pp. XV and 390.

This book forms the latest edition to the New-World Science Series. The preface opens with a very interesting statement of the factors determining the choice of materials to be used, and the emphasis to be placed on each. We are told that "a collection of about two thousand questions asked by children forms the foundation on which this book is built. Rather than decide what it is that children ought to know, or what knowledge could best be fitted into some educational theory, an attempt is made to find out what children want to know. The obvious way to discover this was to let them ask questions. The questions collected were asked by several hundred children in the upper elementary grades, over a period of a year and a half. They were then sorted and classified according to the scientific principles needed in order to answer

them. These principles constitute the skeleton of this course. The questions gave a very fair indication of the parts of science in which children are most interested. Physics, in simple, qualitative form—not mathematical physics, of course, comes first; astronomy next; chemistry, geography, and certain forms of physical geography (weather volcanos, earthquakes, etc.) come third; biology, with physiology and hygiene, is a close fourth; and nature study, in the ordinary school sense of the term, comes in hardly at all."

The book is intended for use in the junior high school. The author's contentions will not escape serious criticism by students of education. It is a strange beginning that would be obtained in any direction by taking the child's haphazard questions. The child's interest is of course essential and it is precisely the business of teacher and text book to awaken and guide the child's interest into the proper channels. When this function is abandoned it is simply the blind leading the blind.

The little volume undoubtedly contains much useful information. The question is whether it is just the right information for the child at this period or the best available, for the child's questions, after all, have in them only one element of value—interest. They have no background of knowledge that will enable them to select wisely the discretion of their progress.

THOMAS EDWARD SHIELDS.

A Short Grammar of Attic Greek, by Rev. Francis M. Connell, S.J. Boston: Allyn and Bacon. Pp. 196.

In these days when the study of Greek is on the decline, it is indeed surprising to find publishers placing another Greek grammar on the market. However this new grammar has much to recommend it, and with the revival of Greek studies to which we confidently look forward we hope it will receive a deserved welcome.

The author has attempted to embody in this book only the very essentials of Greek grammar. No attempt is made to

analyze the inflections, and unusual constructions have been dispensed with or treated concisely. Also Homeric forms and constructions, which enlarge and embarrass both etymology and syntax of most grammars, have been omitted. Accordingly this book is especially suited for elementary work, where the beginning student is taught the elements of the language by the grammar together with exercises in Greek composition, rather than by the usual beginners' book. This grammar is hardly practical for advanced classes especially because standard text books necessarily contain no references to it.

IN MEMORIAM

THOMAS EDWARD SHIELDS

1862—1921

R. I. P.



J. H. Smith